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No. 37. P. 66, line 12, for *innobo* read *umobo*.

No. 51. P. 95, line 9, for "have" read "has."

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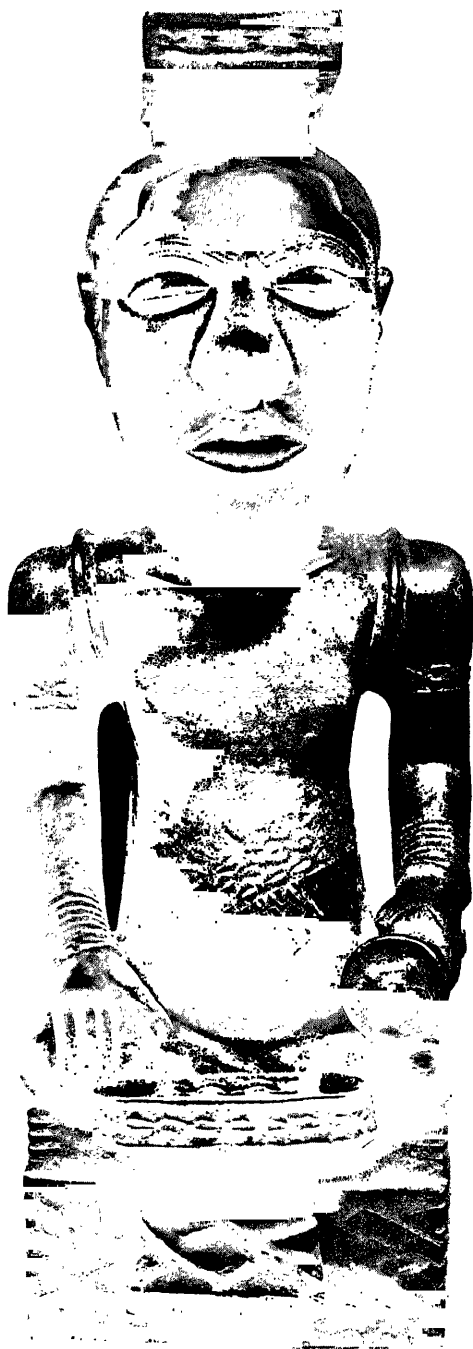
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SHAMBA BOLONGONGO.
(ONE-THIRD NATURAL SIZE.)

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ORIGINAL ARTICLES.

Africa: Congo State. With Plate A. Joyce.
On a Wooden Portrait-Statue from the BuShongo People of the Kasai District, Congo State. By T. A. Joyce, M.A. 1

The art of portraiture in the round, as far as Africa is concerned, has usually been supposed to be confined to Ancient Egypt. Among the large material brought back from the Kasai district by Mr. E. Torday—material which makes it necessary for ethnographers to reconsider their former opinions on the subject of native African Art—are four portrait-figures in wood, the likenesses of four former paramount chiefs of the BuShongo nation. The most interesting and important of these is figured on Plate A. It is said to have been the first carved, and tradition, supplemented by certain astronomical evidence, into which it is unnecessary to enter here, relates it to the first decade of the seventeenth century. The other figures are later, dating from the end of the eighteenth century, but in workmanship they are little inferior to the specimen figured. As indicated above, the material is wood, extremely hard, with a short grain somewhat like that of mahogany, and capable of taking a very high polish. The chief is represented sitting with his legs crossed *à la turque* holding in his left hand the pattern of knife known locally as *Ikula*, which is a ceremonial weapon carried by adult men, his right hand resting on his knee. On his head is the flat pattern of cap which was fashionable at that period (the present fashion prescribes a high crown), on the shoulders, passing under the armpits, are armlets, a band of cowries encircles each arm above the elbow, and a number of metal bangles ornament each wrist. The head is shaved with the exception of a lock on the crown, which is coiled under the cap, and a small lock at the back of the head. Round the waist is a broad belt of cowries, and, below this, a second belt, the *insigne* of a chief, made of plaited fibre; the latter serves to suspend a small apron which hangs down behind. In front of the figure, projecting from the curved plinth, is a model board for playing the game known generically as *mancala*, and locally as *lela*. The height of the statue is 54·5 cm. The treatment of the figure is extraordinarily lifelike, in spite of the incorrectness of

the proportions, and the face in particular is that of a living man, the effect being in no way spoilt by the conventional treatment of the eyebrows. The treatment of the collar bones, and the swelling curves of the trunk display an attempt at realism usually entirely foreign to the African artist, and it is only the legs which appear ostensibly inadequate; the ears are unusually correct for the work of a primitive carver. The surface of the wood has been brought to a high polish, the result of constant rubbing with the crimson *tukula*-wood paste; this paste has enhanced the reddish tint of the wood, and has picked out the portions carved *intaglio* in rich crimson.

The subject of the statue is the chief named Shamba Bolongongo, ninety-third in the list of kings (starting from the creation; the present ruler is the 121st), the great national hero of the nation. Strangely enough his reputation does not rest upon military prowess, or any of the forceful qualities which seem to appeal most strongly to primitive peoples; it is as a man of peace, a patron of the arts and crafts and a political organiser, that he is revered to-day. Tradition states that before he came to power he went off on a long journey among the Bapende and Babunda peoples to the west, and when he returned he introduced tobacco, the art of weaving cloth, and the game *lala*, and that he reorganised the hierarchy of officials through whom the empire was governed, providing for the representation at court of the various trades. Further he abolished the use in war of bows, arrows, spears, and throwing-knives, in order to minimise the destruction of human life, and his soldiers had instructions only to wound and not to kill. Many legends are told of him, and a great many wise sayings attributed to him have survived; and Mr. Torday was fortunate enough to be able to collect a large number, which it is hoped will shortly be published.

Shamba, it is said, caused his portrait to be carved, so that later generations of his people might remember him after his death, and might receive comfort in hours of trial when they gazed upon his statue. Other chiefs followed his example, but not every chief, since it was not in every reign that an artist could be found capable of the task. Four statues alone had survived the ravages of time and the attacks of white ants, and of these the specimen figured is the most perfect, owing to the care with which it has been guarded. Of the others, one chief is represented as seated in front of an anvil, which bears witness to his reputation as a worker of iron, while the other two have each a drum. It is difficult to overestimate the importance of the discovery of works of art such as these in a locality where they were quite unexpected, especially as they are associated with a history and an elaborate form of government far above the general run of Bantu peoples, at least as far as our present knowledge goes.

As may be supposed, the task of persuading a highly conservative people to part with national treasures such as these, required great perseverance and the utmost tact, and it was a fortunate thing that the task devolved upon Mr. Torday. A still greater debt of gratitude is owed him for his generosity in presenting the statue, which forms the subject of this note, perhaps the most important work of art which primitive Africa has yet produced, to our national collection.

T. A. JOYCE.

Andamans.

Schmidt.

Puluga, the Supreme Being of the Andamanese. By Father W. Schmidt, S.V.D. **2**

Mr. A. R. Brown, who undertook, under the auspices of the Board of Anthropological Studies of Cambridge, the meritorious task of carrying out, during the years 1906 to 1908, an expedition to the Andamanese Islands, in order to examine, correct, and complete Mr. E. H. Man's well-known researches, read a paper on "The

"Religion of the Andaman Islanders," at the meeting of March 17th, 1909, of the Folklore Society, which now appears in *Folklore*, September 1909 (pp. 257-271).

Mr. Brown begins by praising the high value of Mr. Man's work: "Mr. Man's researches were in many ways excellent. I have tested as far as possible every statement in his book, and can speak with ungrudging praise of it" (*loc. cit.*, p. 257). There will be many who will find it not a little strange, that it was just those statements which this exact observer made about the religion of the Andamanese, which have been found incorrect by his critic. Mr. Brown ascribes his more correct results to his "strictness of method": "Our differences are almost entirely differences of interpretation, and as between two different interpretations of one phenomenon there is only one test by which we can choose, and that test is strictness of method" (p. 271). Everyone might thus have expected that Mr. Brown would have said something about this "strict" method which produced such important results; but we read on p. 258: "I cannot here enter into the question of these methods." We must thus rely on Mr. Brown's affirmation that *his* methods are strict, and Mr. Man's methods not. For Mr. Man also assures us that he has followed "strict" methods (*vide* his book, p. 89).

But to speak more seriously, the situation is quite different. Mr. Brown has explored also the more northern groups of Great Andaman, and has gathered different forms of the religious beliefs, which afforded him the means of comparing the results obtained by Mr. Man—which were essentially from the southern parts—with others, which differ considerably from those of Mr. Man. But then there arises a very important question. Mr. Brown suggests that Mr. Man has, "perhaps unwittingly," asked "leading questions" of the natives, and that this is the cause of some of his incorrect statements (pp. 270-271). Now, I wish to ask Mr. Brown: Did he make his first new discoveries about the nature, and especially the sex, of *Puluga-Biliku* in the northern or in the southern parts of Great Andaman? If the first is the case, I venture to say that Mr. Brown's questions, put afterwards to natives of the southern parts, were probably strongly influenced, "perhaps unwittingly," by the tendency to state also in the south what he had found in the north. Because, even after the statements of Mr. Brown, it appears evident that the results obtained by Mr. Man in the southern parts are, in essentials, correct not only with regard to observation but also to interpretation:—(1) *Puluga-Bilik* in the southern parts is almost always masculine; (2) *Teria-Daria* is either his wife, or his brother, or his child, in every case subordinated to *Puluga-Bilik* (Brown, *loc. cit.*, pp. 259, 260); (3) "In the south he [*Teria*] is generally ignored, all storms being attributed to *Puluga* whether they come from the N.E. or the S.W." (*loc. cit.*, p. 267). The obscurity and fluctuation which seems to exist with regard to (1) is perhaps nothing else than the result of Mr. Brown's "leading questions."

But to come to Mr. Brown's new results, the most interesting and important is, that in the northern parts (Chari, Kora, Bo, Jeru, Kede) *Biliku* (= *Puluga*) is a female, and it was often * said that *Tarai* was *Biliku's* husband; in Juwoi, Kol, Puchikwar, there seems to have been some difference of opinion as to the sex of *Bilik*; in the most southern parts, Bale and Bea, *Bilik* is male; in the Little Andaman, female (pp. 259, 260). Mr. Brown believes that there is "a good deal of evidence" for his view that "*Biliku* was originally everywhere female, and those groups which represent "*Puluga* as male have changed their belief." He gives three reasons for this view:—(1) at the two extremities of the islands, *Biliku* and *Ōluga* are female; (2) in the Puchikwar, Kol, and Juwoi groups we seem to get an intermediate stage. An argument on the subject was given me by a native: "If *Biliku* were a man he would take up his bow and arrows, and not throw firebrands or pearl shells at people."

* It would be necessary to state exactly how often in the majority or in the minority of cases.

Those are women's things"; (3) *Biliku* and *Tarai* are associated with the two monsoons which are the producers of rain, storms, thunder, and lightning; the latter is explained as being firebrands or pearl shells thrown by *Biliku*.

Let us consider these three instances.

It is manifest that the first does not prove anything in favour of Mr. Brown's theory. The fact here mentioned fits in well even with the theory that the beginning of the development was in the southern parts of Great Andaman, and that it proceeded radially to north and to south.

Nor is the second reason of a better quality. We may, indeed, say that the Puchikwar, Kol, and Juwoi groups present an intermediate stage. But the question remains whether the development is from the southern parts of Great Andaman, viz., Bea and Bale—through Puchikwar, Kol, and Juwoi—to the northern parts, or in the reverse direction. And with regard to the argument given to Mr. Brown by a native, Mr. Brown neglects here openly the "strict methods" of comparison. For of the Puchikwar, Kol, and Juwoi we do not know anything in their fire-legends about pearl shells but only of firebrands.* The pearl shells appear only in the fire-legends of northern groups, Kede (p. 263), Jeru (p. 265), Chari (p. 265); there is only one case where in a northern group the firebrand is used (p. 264), but (1) it is not in the original fire-legend; (2) it is in the Kede group, the most southern of the northern groups; and (3) see its peculiar explanation *infra*. The difference which manifests itself here is of the greatest importance, as I now will proceed to show.

Firstly, I take the liberty to answer the argument given to Mr. Brown by a native, by suggesting that it is hardly correct to say that torches are only "women's things"; there can be no doubt that torches are used also by men, and by men in anger. It is otherwise with the pearl shell. Mr. Brown himself tells us that "the *Ba* shell which "*Biliku* threw . . . is the mother-of-pearl shell which the Andamanese women use " for slicing yams and seeds—their kitchen knife, in a word." Thus we have to state the fact that in the northern groups, just those islands in which *Biliku* is female, the lightning is represented by a "female" symbol, whilst in the southern group it is represented by a symbol at least "of common gender", the lighted torch. Now, everyone will see which symbol of the lightning is the original, the lighted torch or the pearl shell. Evidently it is the former. Thus it seems to me that already by this one argument the theory of Mr. Brown is rendered nugatory.

But there are still other arguments. Mr. Brown has not told us why in the northern—"female"—group *Biliku* is identified with the spider and in the Little Andaman with the monitor lizard. What has the spider to do with the lightning? It seems evident that the inherent signification of *Puluga-Biliku* is not that of "spider" (or "monitor lizard"). Mr. Portman, in his *Notes on the Languages of the South Andaman Group* (p. 270), writes: "*Pūlu-ké* means 'to pour with rain,' " and there may be some connection between this root and *Pūluga*." A parallel case is noted by Sir Richard Temple (in his "Grammar of the Andamanese Language", being Chapter IV of Part I of the Census Report of the Andaman and Nicobar Islands, 1902 (for private circulation only), pp. 26, 44). In explaining the Ōnge-Jarawa form of *Puluga* = *Uluga* (Mr. Brown has *Ōluga*) that author refers to the Ōnge-Jarawa word *ōluga*, thunder. Thus, if the inherent signification of *Puluga-Biliku-Ōluga* is probably in connection with "thunder," "thunderstorm," the question is still more urgent, why in the northern parts of Great Andaman *Biliku* is identified with the spider.

I venture to propose a theory in solution of this problem. In my researches into

* *Vide* p. 262. The same is to be found in the fire-legends of the Bea, Bale, Puchikwar, Kol, and Juwoi, given by Mr. M. V. Portman in his *Notes on the Languages of the South Andaman Groups of Tribes* (Calcutta, 1898, p. 97, *et seqq.*).

the mythology and religion of the Austronesian peoples* I have detected an intimate connection between the spider, the plaiting and spinning women, and the waning moon. The reason of this connection it would be too long to explain here, but it is sufficient to state the fact. Now there are here two things in strange connection with each other; it is only in the northern groups of Great Andaman that *Biliku* is female, and that she is identified with the spider. Moreover, it is only in these groups that the pearl shell, which Mr. Brown calls the "kitchen-knife," of the Andamanese woman plays a rôle. Now I find in Mr. E. H. Man's description of the Andamanese† that in his southern group it is the Cyrena shell which is used in the same manner, but especially in *string-making*, which is, in the most cases, the work of the women.‡ Thus we have here also the connection with plaiting and twisting.

But how has the spider and the female plaiter become identified with *Puluga-Biliku*? We must now turn to the third reason adduced above by Mr. Brown for his view, viz., the association of *Puluga-Biliku* with the north-east monsoon and of *Daria-Tarai* with the south-west monsoon. In the naming of the two monsoons we must note an important difference; the north-east monsoon is *always* named "Wind of *Puluga (Biliku)*," but the south-west monsoon is only in the northern group called "Wind of *Tarai*," in the southern group it is styled simply *Teria (Daria)*.§ Also in the south *Tarai* is "generally ignored, all storms being attributed to *Puluga* " whether they come from the north-east or the south-west"|| monsoon; where *Tarai* is known in the south, it is subordinated to *Puluga*. Amongst the Juwoi, Kol, and Puchikwar, except the one case where *Teria* is the husband of the female *Bilik*, (see above, p. 3), *Teria* is one of the children of *Bilik*. Amongst the Bale there are two versions. According to one, *Puluga* and *Daria* were at one time great friends and they quarrelled as to which was "the bigger man." According to the other, Big *Puluga* has two brothers, East *Puluga* and West *Puluga*. The name of the two, *Jila Puluga* and *Kuacho Puluga*, are identical with those of two of the children of *Bilik* amongst the Puchikwar, &c., viz., *Jila Bilik*¶ and *Koicho-Bilik*. Who, then, is this Proteus of *Teria-Daria*?

I venture to complete my theory exposed above by identifying *Teria-Daria* with the waxing moon, which begins with the new moon. This latter is named in the different southern dialects: Bea, *Ógar* (=Moon) *déreka-da*, Bale, *Ógár-l'i-dâreka*; Puchikwar, *Púki* (=Moon) *tiré-da*; Juwoi, *Pukui t're lekile*; Kol, *Puki ter t're-che*.** The little sickle of the crescent moon appears first at the west-south-western part of the horizon, that is the reason why the south-west monsoon is associated with *Teria-Daria*. The reason why the opposed monsoon, that of north-east, is associated with *Puluga* is quite different; Mr. Man has already given it: "because it proceeds from that part of heaven where the connecting-bridge (=rainbow, as Mr. Portman " has shown) between this world and the next is supposed to be situated."††

Now, in the Austronesian mythology, the waxing moon is always male, the waning sometimes male and sometimes female. In the latter case we would have the relation of the male waxing moon to the waning female moon; just that which we encounter in the northern groups of Great Andaman: the female spider

* Under the title "Grundlinien einer Vergleichung der Religionen und Mythologien der austronesischen Völker"; it will appear in the next issue of the *Denkschriften der Kais. Akad. der Wissenschaften zu Wien phil.-hist. Kl.*, 53 Bd., III. Abh. An abstract of this greater work has just appeared under the title "Die Mythologie der austronesischen Völker" in the *Mitteilungen der Anthropolog. Gesellschaft in Wien.*, Bd. XXXIX, pp. 240-259.

† E. H. Man, *On the Aboriginal Inhabitants of the Andaman Islands* (London, 1883), pp. 156, 183.

‡ *Loc. cit.*, pp. 163, 180.

§ Brown, *loc. cit.*, p. 260.

|| *Loc. cit.*, p. 267.

¶ Mr. Man (*loc. cit.*, p. 118) has "*chola-tâ*, south-east wind."

** Portman, *Notes*, pp. 104, 105.

†† E. H. Man, *loc. cit.*, p. 118.

(=waning moon) and the male *Tarai* (=waxing moon). And the same reason which has caused *Tarai* to be associated with the south-west monsoon—viz., the fact that the waxing moon begins to show himself in the south-west—explains also the association of the female spider (=waning moon) with the north-east monsoon: the waning moon appears first in the north-east. Because thus the female spider is associated with the north-east monsoon and opposed to *Tarai*, who is associated with the south-west monsoon, she usurps to herself the name and the position of *Puluga-Biliku*, who was once the counterpart of *Teria-Tarai*.

I am quite aware that the theory developed here is based on the presupposition that the Andamanese had a lunar mythology similar to that of the Austronesian peoples, and I know very well that the Andamanese, ethnologically and anthropologically, have nothing to do with the Austronesians. But I do not know why a lunar mythology, like that of the Austronesians, should be limited exclusively to the latter. Whether or no this is the case is only a matter of fact, and I believe I have shown sufficient evidence to prove that the Andamanese once possessed (for their actual lunar mythology is of another kind—*vide* E. H. Man, *loc. cit.*, p. 92 *seqq.*)* a lunar mythology similar in many important points to that of the Austronesians. I now adduce other arguments.

Not only in Austronesian, but also in other mythologies, the waning moon is associated with lizards (and alligators): in Little Andaman the female *Öluga* is identified with the Monitor lizard. In many mythologies the male (waxing) and the female (waning) moon are the first parents: hence the variation, amongst some Andamanese groups, as to whether the female *Biliku* and her husband are the first parents or not; but in one of the southern groups, Puchikwar, it is *Patia*, the Monitor lizard (=the female *Öluga* of Little Andaman, the waning moon!), who is the first parent.† Here we have the male parent associated with the waning moon, who, also in Austronesian mythology, appears in two forms—male and female.

In Austronesian mythology the Supreme Being, a Sky God, is, in the first stage of development, quite independent of all lunar mythology; but in the latter stages he enters that mythology and always coalesces with the waxing moon. The male form of the waning moon then becomes his counterpart-brother, the female form his sister or wife. In the Andamanese lunar mythology the Supreme Being was in the beginning equally independent of all mythology; but it appears now that in the subsequent phases of development there were forms quite similar to the latter Austronesian. Thus, when amongst the Bale it was said that *Puluga* and *Daria* (both males) were at one time great friends, and elsewhere that Big *Puluga* had two brothers called East *Puluga* and West *Puluga*. In the latter form we have in the "Big *Puluga*" still a survival of the older supremacy of the ancient Supreme Being. But already in the Puchikwar, Kol, and Juwoi Groups, the predominant importance of the two monsoons begins, quite naturally in these islands, to exercise its influence and develops on lines different from those of the Austronesians by associating the ancient Supreme Being with the female representative of the waning moon, a form of development which never took place amongst the Austronesians.

That, indeed, *Puluga* was in the beginning independent of all lunar mythology is not very difficult to prove. Even now in the southern parts *Puluga* has the character of a pronounced Sky-God, just as with the Austronesians and so many of the Supreme Beings of primitive peoples, and especially with those of pygmy peoples. He causes

* But it appears that even the modern lunar mythology of the Andamanese has already begun to exert its influence on the *Biliku*-myths. According to modern mythological views the moon is male and husband of the sun, which is female. In one myth of the Kede *Bilika* throws a large fire-brand into the sky, which becomes the sun (Brown, p. 264). Moreover, we must remember that the sun, like the full moon, begins its course in the (north-)east.

† Brown, *loc. cit.*, p. 261.

storm and rain, the thunder is his voice, the lightning his torch.* Now it is quite clear that none of these characteristics can be developed out of a lunar god, and especially with regard to the lightning torch we have expressly proved that it is anterior to the pearl shell of the lunar-influenced northern groups.

To conclude, I believe I have made it evident that Mr. Brown's attack on *Puluga*, the Supreme Being of the Andamanese, has failed, and that his defeat is the more manifest as his attack was vehement. No doubt his attack was directed mainly against the idea of a Supreme Being to be found amongst the Andamanese. All other things related by Mr. Man about the Andamanese religion—the wife and children of *Puluga*, the spirits of the sea, the woods, &c., the myths about sun and moon, the first parents, &c.—do not seem to provoke the criticism of Mr. Brown. The idea of a Supreme Being alone has attracted his attention. There will be many who will not understand that. I regret very much that the *début* of such a hopeful scholar as Mr. Brown was devoted to such partial aims, and that the results of his valuable and extremely interesting researches were not applied in a more independent and broad-minded spirit. It is to be hoped that in the book about his expedition Mr. Brown will free himself from all such aspirations and go straight along the path which his materials alone shall show him.

In the meantime Mr. Brown, if his principal attack has failed, has succeeded in showing us that amongst the Andamanese tribes also the mythological corruption of the Supreme Being has made its appearance, and that is, indeed, a valuable result for which we are much indebted to him. But even this result has a positive consequence, which, I fear, will not be welcomed by Mr. Brown and many of his friends. With the data furnished by Mr. Brown it is now possible to show positively that the wife of the Supreme Being, *Puluga*, of whom Mr. Man writes, has accrued to him only out of the lunar mythology.† Then as I have proved that *Puluga* originally has nothing to do with the lunar mythology, I have now shown that originally he was without wife and children, and was thus all the more a true Supreme Being.

Mr. Brown adduces some other points in order to discredit the character of *Puluga* as a Supreme Being, which are of less importance. Partly they find their solution in what we have said above; the rest will be dealt with in the respective chapters of my above cited work, *Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen*. The solutions which Mr. Brown puts forward with regard to the prohibitions against burning wax and eating various roots and fruits at the end of the rainy season are incorrect. Mr. Brown has by no means succeeded in grasping the true nature of these prohibitions.

W. SCHMIDT.

England: Archæology.

Cunnington.

A Mediæval Earthwork in Wiltshire.† By Mrs. M. E. Cunnington.

Slight earthworks, more or less rectangular in plan, seem to occur with varying frequency in most parts of the country. Some of these have rightfully been ascribed to the Bronze Age, others more doubtfully so, but it is scarcely likely that

* It is quite unjustifiable to associate, as Mr. Brown does, *Puluga* (*Biiiku*) exclusively with the north-east monsoon. Mr. Brown himself has felt this, for he writes: "What is particularly puzzling is that the south-west monsoon is the rainy monsoon, and during the north-east monsoon the weather is generally fine. I have not been able to find an explanation, and can only record the 'fact'" (p. 267). Well, the only possible explanation is that *Puluga* was originally everywhere, as still now in the south, the god of *all* storms, i.e., the Sky-God.

† I shall develop this thesis in a still more detailed way in my work, *Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen*, which will appear in the course of the next year. This will afford an opportunity of stating some very interesting details.

‡ The earthwork is on Crown property, and permission to undertake certain excavations in it was granted to Mr. B. H. Cunnington by the proper authorities, with the approval of the tenant, Mr. A. J. Coombs of Bishop's Cannings. The work was carried out during the summer of 1909.

this large and rather indefinite class of earthworks all belong to the same period, or were made for the same purpose.*

The evidence for each site must be considered independently after excavation, and a superficial resemblance in situation and plan cannot be relied on as a criterion of identity of origin.

A rather large example of these simple enclosures, which not inappropriately have been distinguished under the term of "valley entrenchments" is to be found

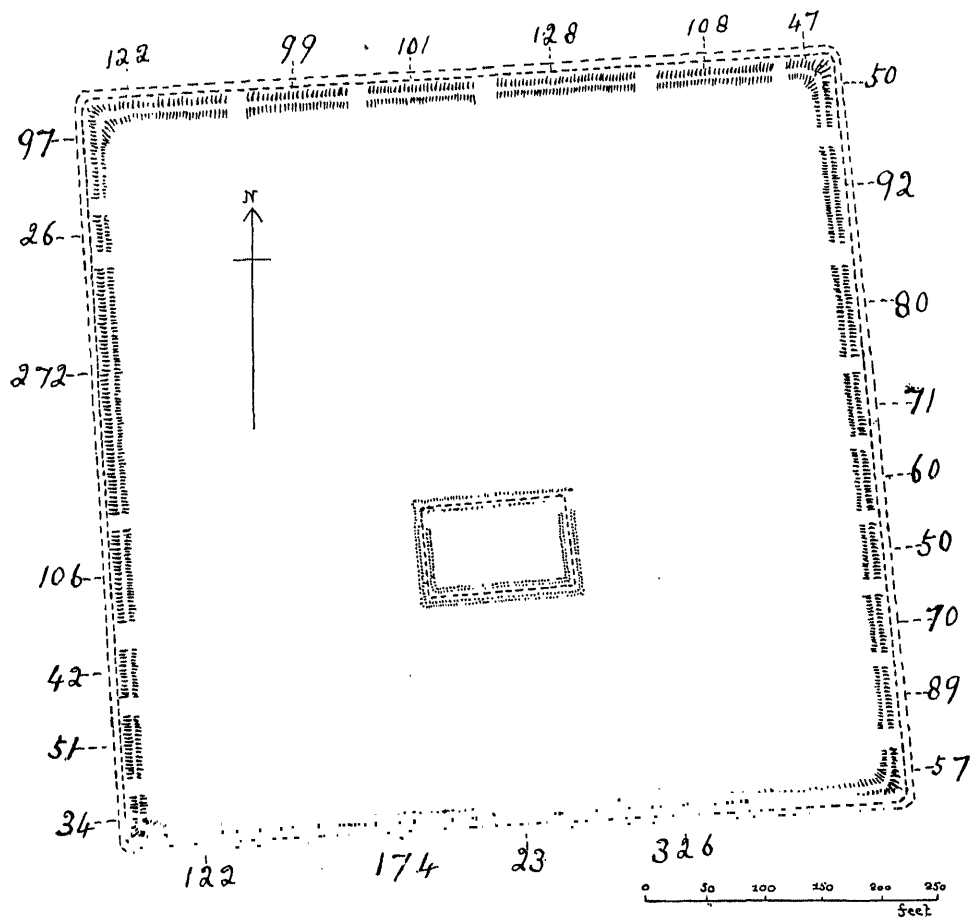


FIG. 1.—PLAN OF ENCLOSURES SHOWING APPROXIMATE POSITION OF OPENINGS IN THE OUTER BANK.

The figures indicate the distance in feet between the openings, measured from centre to centre of the gaps. The size of the gaps is somewhat exaggerated.

----- = ditch of outer enclosure. ----- = ditch of inner enclosure.

in one of the chalk combs under the Wansdyke, north of Old Shepherd's Shore, and about four miles north-east of Devizes.† The Wansdyke at this point takes a sharp turn as if to avoid descending into thecombe, and is carried along the southern and steeper side of thecombe. The dyke is here seen in its finest proportions, and

* See General Pitt-Rivers' *Excavations*, Vol. IV, Martin Down, South Lodge, Angle Ditch, and Handley Hill Camps; Mr. H. S. Toms in *Antiquary*, Nov. 1907, and Feb. 1909, p. 47; *Earthwork of England*, by Hadrian Allcroft, pp. 143-152.

† See *Wilts Arch. Mag.*, Vol. XI, p. 246; *An. Wilts*, North, p. 97; Dr. Stukeley's *Abury Described*, pp. 27-48; Rev. A. C. Smith's *Antiquities of N. Wilts*, Section IV, C, VIIId, p. 65; and 6-inch Ordnance Map, Wiltshire Sheet, XXVII, S.E.

a little to the west towards Morgan's Hill is the spot where General Pitt-Rivers cut his Section I in 1889.*

The earthwork consists of a single bank and ditch; on the north the bank is slightly higher than on either of the other sides, and on the south it appears lower than elsewhere, but excavation showed that this latter is largely due to the slope on which it is built. As is often the case in more or less rectangular earthworks, the banks are heightened at the corners.† Its area is said to be seven acres one rood; along the crest of the bank it measures 607 feet on the north side, 645 feet on the south, 628 feet on the east, and 620 feet on the west. The enclosure lies on the northern slope of the combe and has a southern aspect; its lower and southern boundary is in, and parallel with, the bottom of the combe. Its position is therefore a fairly sheltered one, but could never have been chosen for defensive purposes.

There are an unusually large number of very noticeable gaps or openings through the rampart. Even Dr. Stukeley noticed them, and they are shown in his woodcut dated 1720.‡ It will be seen on the accompanying plan (Fig. 1) that these openings occur at irregular distances on all four sides, but are scarcer on the south. On the south and east sides there are well-defined openings only 23 feet and 26 feet apart respectively. All these openings are well marked and cannot be mistaken for a mere wearing away of the earthen rampart. In every case the ends of the rampart are clean cut, and their appearance suggests that the rampart was at first continuous and that the openings were cut through it subsequently. The gaps are fairly uniform in width, namely, about nine feet across at the top of the bank, narrowing from two feet to four feet on the level. The slope of the ends of the rampart appear too regular to be the result of spreading, and they seem to have been cut intentionally at this angle to prevent spreading. One of the openings on the eastern side is 16 feet wide and noticeably larger than any of the rest. It was hoped that excavation would prove which of these openings were original, for it was natural to suppose that where there had been an entrance the ditch would be discontinued, and that a solid roadway into the enclosure would have been left.

For this purpose a section was made on the outside of each of the twenty-two gaps, with the remarkable result that the ditch was found to have been continued in front of every one of them, including the big 16-foot opening.

The enclosure is therefore entirely surrounded by a continuous ditch, which must necessarily have been bridged across in some way wherever there was an entrance. It will be understood that the rampart, though not high, is generally well preserved, and that as the ditch is not quite filled up it is for the most part self-evident. It is only opposite the openings in the rampart that there can be any doubt, even without excavation, as to whether the ditch is there or not. So although the entire length of the ditch was not opened there can be no doubt as to its continuance.

It is noteworthy that before excavation a distinct heightening, or ridge, was noticeable on the surface of the ditch outside the openings; at the time this was looked upon as evidence that no ditch would be found at these points. As, however, this conclusion was wrong, the fact that the ditch was fuller at these spots suggests that entrances were made by intentionally filling in the ditch at some at least of the openings. Unless this was the case, it is difficult to see why the ditch should have become fuller outside the openings than elsewhere, especially as traffic to and fro would tend to wear away the soil rather than to increase its depth.

* *Excavations*, Vol. III, p. 246.

† As there is necessarily a greater length of ditch in proportion to that of the bank at the angles, the extra material thus obtained may account for the increase in the size of the banks at these spots; they need not have been increased intentionally for extra strength.

‡ *Abury Described*, p. 48, plate XI.

Putting the length of the various sections together, 176 feet of this ditch was entirely cleared out; it was found to be practically of a uniform depth and width throughout. Sections six feet wide were also cut through the rampart, one on the eastern and one on the southern side (Figs. 2 and 3). All these cuttings were remark-

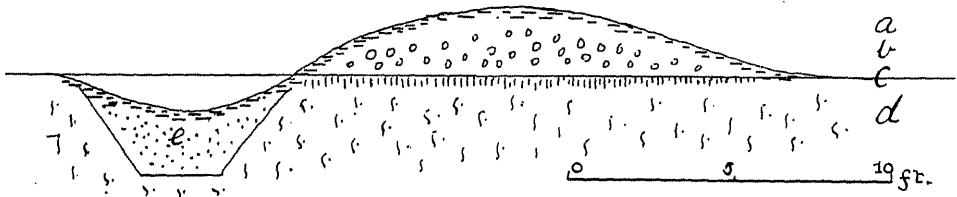


FIG. 2.—SECTION ACROSS BANK AND DITCH ON EAST SIDE OF OUTER ENCLOSURE.

a = turf; *b* = chalk building of bank; *c* = old turf line under banks; *d* = undisturbed chalk; *e* = silting in ditch.

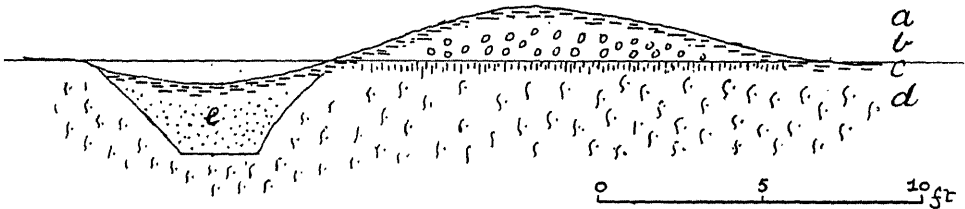


FIG. 3.—SECTION ACROSS BANK AND DITCH ON SOUTH SIDE OF OUTER ENCLOSURE.

a = turf; *b* = chalk building of bank; *c* = old turf line under banks; *d* = undisturbed chalk; *e* = silting in ditch.

ably unproductive of relics. One large headed iron nail, one fragment of pottery, two hammerstones, and a few scattered fragments of bone were actually the only finds.

THE INNER ENCLOSURE.—Within the main enclosure is a smaller work (Stukeley's *Prætorium*),* the position of which may be seen on the sketch plan. It is roughly oblong in shape, the two longer sides being 164 feet in length by 121 feet on the western, and 92 feet on the eastern side. This inner earthwork consists of a ditch with double banks—one on either side of the ditch. The ditch, although rather larger than that of the outer enclosure, is more silted up, and the banks are much worn down, especially on the north side; this, however, may be due to cultivation.

There is an opening through the inner bank on the north-west side, and one through both the inner and outer banks on the north-east side; it appears, therefore, that there must have been an entrance at one or both of these places in spite of the fact that the ditch was found to be continuous at both of them. To prove this, sections of the ditch were cleared out in front of these openings; a section of the ditch 30 feet in length was also cleared out on the south side, and a section, five feet wide, was cut across the enclosure from north to south (Fig. 4).

In all 60 feet of this ditch were cleared out, and twenty-two fragments of mediæval pottery, some with green and yellow glaze, were found at varying depths. This, though a small quantity in proportion to the work done, was a very considerable amount as compared with the single fragment found in the ditch of the main enclosure.

In this inner ditch several more or less complete skeletons of sheep were found; there were also a considerable number of scattered sheep's bones and teeth, a few ox bones, and those of at least three dogs.

* "There is another very pretty place of this sort—Druid's House for aught I know—between the Wansdyke and Via Badonica; 'tis a charming pleasant concavity. An oblong square, with another lesser as a prætorium within. In the vallum are many gaps at equal intervals" (*Abury Described*, p. 48). Actual measurements have shown that the gaps are not really equi-distant from each other.

About 50 yards to the east of the inner enclosure there is a very slight semi-circular bank. A section was cut through this bank and a few fragments of mediæval pottery were found but the purpose of the bank could not be explained.

Surface sections were also cut in the north-west and south-east corners of the main enclosure, but no relics or signs of habitation were found.

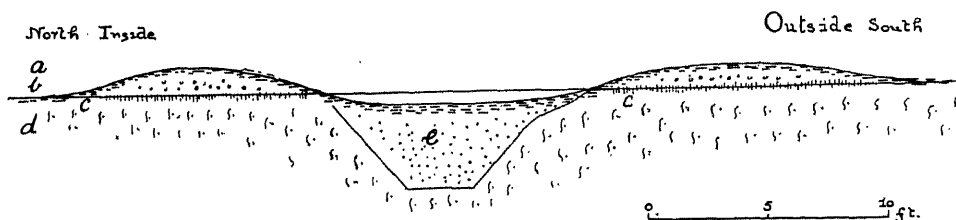


FIG. 4.—SECTION ACROSS DOUBLE BANKS AND DITCH ON SOUTH SIDE OF INNER ENCLOSURE.

a = turf; b = chalk building of banks; c = old turf line under banks; d = undisturbed chalk; e = silting in ditch.

CONCLUSIONS.—As a result of the excavations is it possible to draw any conclusions as to whether the two enclosures have a common origin, or are two distinct works, designed for different purposes and of different dates—and in any case as to what purpose they were made, and when?

In the absence of relics from the ditch of the outer enclosure it is not possible to say definitely that the two works are of the same date, but the evidence, such as it is, is in favour of their being so.

One distinctive feature the two enclosures certainly have in common, and that is that they are both completely surrounded by their respective ditches, no entrance causeways having been left in either case. This feature is so remarkable that it certainly may be taken as affording good presumptive evidence that both works were made by the same people. The two ditches although not quite of the same size are alike in general outline and appearance,* and nothing of a contradictory nature having been found, it may be said, therefore, that, on the whole, evidence is in favour of the common origin of the two enclosures.

As to date the pottery found at different depths in the inner ditch to within a few inches of the bottom is sufficient to show that this ditch at any rate is neither prehistoric nor Roman, but mediæval.† In 1720, when Dr. Stukeley wrote, all memory of the use of the enclosures had faded. Their date, therefore, is probably somewhere between the twelfth and sixteenth centuries.

Lastly, for what purpose were the enclosures made? Had they been the site of regular habitation there must, it would seem, have been more evidence of it than there is. Not only in the excavations was pottery very scarce, but in repeated and diligent search among the earth thrown out by the moles not a single scrap of pottery was found,—and this was certainly not due to a want of activity on the part of the moles.‡ The entire absence from the ditch of any pigs' bones, the presence of dogs' bones, and the fact that some of the sheep's bones were found as more or

* The ditches of the enclosures, proved by General Pitt-Rivers to be of the Bronze Age, were much more formidable than these. They were not so regularly cut, and of a quite different shape in section; they sloped to a bottom narrow in proportion to their breadth and depth—they were, indeed, funnel-shaped—whereas the ditches here had wide and shallow bottoms.

† It is remarkable that all the pottery, with the exception of one piece of Roman manufacture found in the turf mould, seems to be of the same period, and that there is not a fragment of the hand-made Bronze Age type. In addition to the finding of mediæval pottery, this is of importance as evidence of date, because had there been a Romano-British or earlier settlement on the site pottery characteristic of these periods must have been found.

‡ Sir R. Colt Hoare dug into several parts of the enclosure, but "could find none of the usual marks of residence." (*Ant. Wilts.*, p. 97.)

less complete skeletons, is suggestive that the remains were not those of animals that had been used for food, but rather that they were those of animals that had died in the ditch, or whose bodies had been thrown there.

It is suggested therefore, that the enclosure was used as a fold or penning for flocks, chiefly perhaps for sheep, the inner enclosure affording additional protection for the weak and sickly ones, and perhaps shelters for the shepherds.

The banks and ditches are after all not much larger than the ditches and hedgerow banks to some of our own fields, but being situated on the open uncultivated Downs they appear perhaps more remarkable than they really are. Isolated, and now generally abandoned sheepfolds, quite as large, and, if their use had been forgotten, quite as mysterious seeming, as this earthwork, are not uncommon on the Welsh hills. But Wales being a stony land the enclosures there are of dry built stone walling; these folds are sometimes angular and sometimes roughly circular, and often have a part divided off in the manner of the "prætorium."

Why in this instance the outer enclosure should have had so many breaches in its rampart is indeed puzzling. One thing only seems fairly clear, and that is that if the openings were not made by the original owners for some good reason of their own, it is still more difficult to understand why anyone at a later date should have taken the trouble to make them.

It may be said that if the original idea had been to have many entrances, provision would have been made for them by leaving the ditch undug at intervals wherever an entrance was intended. But as the original idea must have included at least one entrance, and as even this one was not provided for by a discontinuance of the ditch, the fact that the ditch is continuous in front of all the openings is not therefore in itself evidence that they are not all coëval with the original entrance.

It is perhaps possible that the work as a whole was made on the communal system, and that each member of the community hurdled off a part of the interior according to his wants, making an entrance by throwing down the bank to fill up the ditch at the spot most convenient to him. The bank and ditch are so slight that this could have been done at a very little cost of labour. The irregularity in the length of the sides of the enclosure shows that it could not have been planned out with much precision or skill, and if a good many entrances were required it might have proved practically simpler to make them at the spots that experience showed to be most suitable than to formally plan them out beforehand.

RELICS.—*From Ditch of Outer Enclosure :—*

In turf mould on north-west side :—Chalk rubber, cut and shaped, smooth on one side. $3\frac{1}{2}$ inches by 3 inches.

In turf mould in 16-foot opening :—Rough flint that has been used for hammering; and iron spike, square in section, length, five inches; possibly quite modern.

Fourth opening from the south on the east side, one foot above bottom of the ditch :—Broken pebble used as a hammer.

Third opening from south, east side; on floor of ditch :—Fragment of good quality red pottery; possibly mediæval.

South-eastern corner, 18 inches from bottom of ditch :—Small fragment of thin bronze, and heavy iron nail with large head.

Inner Enclosure :—

Section across inner enclosure :—Sarsen muller or hammer,* fragment of mediæval pottery, fragments of sheep's bones and teeth.

Small bank east of inner enclosure :—Part of base of jug or pitcher, with finger-pressed base, resembling that of fourteenth-century pitchers, with traces of yellow

* These stone implements need not, of course, be of the same date as the earthwork itself.

glaze; four other fragments, one with brown glaze. Pointed iron ferrule, with two rivet holes, possibly an ox goad; length, $3\frac{3}{4}$ inches.

Ditch of the Inner Enclosure :—

In turf mould :—Base of a small vase of fine grey ware, painted black. Roman.

First foot below turf (turf six to eight inches thick) :—Sixteen pieces of pottery; all quite small. Some of these have green, others yellow, glaze, and some are unglazed, of a rather coarse ware mixed with pounded flint, but have also the same sand that is mixed in the paste of the glazed ware. Certainly most of this pottery, and probably all of it, is mediæval. Three small iron nails. Bones of animals.

Second foot below turf :—Five pieces of pottery of the same description as above.

Third foot below turf :—Rounded handle of jug or pitcher, of red ware with traces of green glaze; five inches in length. This was found actually three feet deep from the top of the turf and within eight inches of the bottom of the ditch, and is so unmistakably mediæval that it affords good evidence of the period at which the ditch must have been open. Fragments of the rim of a cup or basin with greenish-yellow glaze; found with the handle.

A small number of flint flakes were found in the various sections, but these can have no particular significance, for whatever the date of the enclosure, these flints may have been lying on the surface at the time of its construction.

A chemical analysis has been made of three pieces of pottery :—(a) The fragment found on the bottom of the ditch of the outer enclosure. (b) A piece not glazed, but probably mediæval, from the first foot below turf in ditch of the inner enclosure. (c) A piece with traces of glaze, undoubtedly mediæval, found with the handle near the bottom of ditch of inner enclosure.

The results of (a) and (c) are so nearly identical that the ware must almost certainly have come from the same source and have been made of the same clay. This affords additional evidence to show that the two ditches were open at the same period, and that, therefore, the two enclosures are of the same date.

The analysis is as follows :—

	(a)	(b)	(c)
Silica (SiO_2)	58.2	55.2	57.45 per cent.
Alumina (Al_2O_3)	26.25	38.2	24.4 „
Ferric oxide (Fe_2O_3)	11.2	6.8	11.6 „

Traces of calcium and magnesium compounds are also found in (a) and (c).

M. E. CUNNINGTON.

Switzerland : Pygmy Implement.

Trechmann.

Note on the Occurrence of a so-called Pygmy or Midget Implement made from a Quartz Crystal in a Neolithic Lake-Dwelling on the Greifensee, near Zürich. *By C. T. Trechmann, B.Sc.* **4**

While a student at Zürich I paid a visit, at the suggestion of Dr. Heierli, professor at the Polytechnikum, during November, 1906, to the Greifensee, and, the water being then very low, I had an opportunity of studying several of the pile-dwellings, of which eight exist on the edges of this small lake.

While examining a pile-dwelling at the northern end of the lake called Rietspitz, near Fällanden, I was fortunate in finding in the lake mud surrounding the piles a characteristic specimen of the implement known in this country as pygmy or midget implement. It is formed from a chip of a perfectly transparent quartz crystal and measures 11 millimetres in length by $6\frac{1}{2}$ millimetres in greatest breadth. It has been delicately chipped to the form of a small spoon-shaped scraper, the under side showing the smooth surface of the flake, the bulb of which occurs at the upper or scraping edge of the implement.

I understand from Dr. Heierli that this is the first occurrence of this type of implement in Switzerland, and as the Griefensee lake-dwellings are amongst the earliest in Switzerland I desire to put it on record.

The Griefensee is a small lake lying about 7 kilometres east of Zürich, and occupies a shallow depression in the Miocene Molasse formation. Eight dwellings, all of the Stone Age, have been recognised, corresponding to the names Uster (one dwelling), Maur (two dwellings), Greifensee (four dwellings), Fällanden (one dwelling).



Natural Size

This last site is situated at the extreme northern end of the lake on the west side of the stream, which drains the lake and joins the Rhine below Schaffhausen. In addition to the pygmy implement I found here several flint flakes of the ordinary Neolithic type and a fragment of a bored greenstone axe and a large hammer-stone of Triassic Alpine quartzite.

Perhaps the pygmy implements occur in some quantity in the lake-dwellings, but have hitherto been overlooked owing to the difficulty of detecting them in the lake mud, where all the relics are covered with a deposit of lake lime when found.

C. T. TRECHMANN.

REVIEWS.

Ireland: Archæology.

Macalister.

The Memorial Slabs of Clonmacnois, King's County: with an Appendix on the Materials for a History of the Monastery, being the extra volume of the Royal Society of Antiquaries of Ireland for 1907-8. By R. A. Stewart Macalister, M.A., F.S.A. Dublin, University Press, 1909. Pp. xxxii + 159. 27 x 17 cm. Price 10s. 5

The Royal Society of Antiquaries of Ireland have published as their extra volume for 1907-8 *The Memorial Slabs of Clonmacnois* by Professor R. A. S. Macalister, M.A., F.S.A. St. Ciaran's great foundation at Clonmacnois dating from 547 A.D. is justly celebrated as containing one of the most interesting collections of early Christian Celtic inscriptions and ecclesiastical remains in Western Europe.

The Christian inscriptions in the Irish language by Dr. Petrie, edited by Miss Stokes, dealt fully with Clonmacnois; but this work, though a fine monument of learning, was executed many years ago and under various difficulties, and students of Irish archæology and philology have long felt that a new work embodying the results of later researches was necessary. Professor Macalister's knowledge of Irish palæography and philology peculiarly fitted him to write the present volume, and he deserves the thanks of all students of Celtic Christian archæology for the scholarly and scientific manner in which he has treated the subject.

Two hundred and eight slabs and fragments of slabs, including some that formerly existed but have since disappeared, are illustrated in the volume before us, and the ornamented slabs with their different forms of crosses and intricate key, spiral and knot patterns are examined and analysed in detail. The inscriptions themselves, their contents, classification, palæography, philology and the possibility of identifying them with persons mentioned in the Irish annals are fully dealt with, and a complete vocabulary of the words used in the inscriptions is appended. The book concludes with an appendix containing materials for the history of Clonmacnois giving the annals of the monastery, illustrations and descriptions of the existing buildings, and an illustrated list of the antiquities that have been discovered at Clonmacnois.

There is one feature brought out by the present work which, unfortunately, calls for note. Professor Macalister in his preface says, "When Dr. Petrie visited

"Clonmacnois in 1822, he must have found nearly twice as many slabs as I was able to discover." And again, "Dr. Petrie records 166 inscribed slabs . . . 59 of these are missing." Clonmacnois is now vested in the Irish Board of Works, which body is fully alive to the importance of preserving the slabs from further destruction, but the losses that have taken place since 1822 are too serious to be passed over in silence by any reviewer of the present work. E. C. R. ARMSTRONG.

Oceania.

Walker.

Wanderings among South Sea Savages and in Borneo and the Philippines. 6
By H. Wilfred Walker, F.R.G.S. London: Witherby, 1909. Pp. xvi + 254, with forty-eight photographic reproductions. 23 x 14 cm. Price 7s. 6d.

The above work is the outcome of the demands by friends to publish in book form the author's letters written "in as concise a manner as possible, so that they could be easily read, and in consequence I have left out much that might have been interesting." Had the author had any idea of publishing, he says, "I might have mentioned more about the customs, ornaments, and weapons of the natives." It is a pity that he did not reconsider his decision, and rather than include so much in one volume, divide the South Pacific portion from his travels in Borneo and the Philippines, and add the more interesting ethnographical data so carefully excluded from his home letters.

The full title shows the author's varied experiences. The work opens with a visit paid to Ratu Lala, the son of a very notorious personage in the history of Fiji—the Roku Tui Cakoudrove—and his description of this half-educated "savage" shows the fallacy of sending such men to Sydney. I happened to meet him there in 1880, and saw something of his so-called education.

The dances (*meke-meke*) both of men and women are fully described, although when in Fiji I was never fortunate enough to see the women take part in these; I fancy this must be a later introduction from Tonga and Samoa. The Kava drinking parties are most graphically described, but the material of which the decoction is made is called in the native tongue *yaqona* (*yangona*), not "*angona*." During his expedition among the ex-cannibals of the Viti Levu Mountains the author describes the modes of preparing the cannibal feasts. I am afraid, however, he rather oversteps the mark when he says, "Sometimes they would boil a man alive in a huge cauldron." I wonder how, and what was the size of the cauldron, and of what was it made? The old story of the missionary's feet having been served up to the chief as a dainty morsel—with the boots on!—reappears.

On page 54 there is a printer's error, in speaking of the curved boar's tusks as "carved." It is a pity that, while in out-of-the-way places in Fiji and elsewhere, he did not make greater use of the camera. It would have been interesting to have seen a photograph of the "horrible looking carved figure with staring eyes—about 5 feet high." What was this? Carved figures in Fiji are of very rare occurrence, and those mostly small ones, used to frighten children into quietness. At Oxford and in Copenhagen there are figures made of fern-tree trunks labelled as coming from Fiji, but these must be of very recent importation, probably from the New Hebrides. "The curious fighting ornament worn on the forehead, made of upper bills of the hornbill," cannot be Fijian, as the hornbill is not found there. This specimen probably comes from New Guinea.

It is on reaching the chapters relating to New Guinea that one realises the want of a map. In a book of travels this is a very serious omission. It is difficult to follow the author in his journeyings with a punitive expedition against a cannibal tribe, occupying a region "in the unknown interior, no white man having hitherto penetrated into their country." The number of skulls met with with uniform holes knocked

in them shows their predilection for brains, eaten warm, after slowly torturing their captives to death; and the advice given by the leader of the expedition to keep their last shot for themselves, in case of being overwhelmed, so as to escape these horrible tortures, was rather disquieting to a novice in bush warfare.

On page 157 the author describes a curious peace-offering ceremony. This consisted in the presentation of arms, pottery, nets, ornaments, followed by pigs, sago, &c., with cooking vessels; emblematical of giving their all and becoming the people of the Government.

While on this expedition the author heard of the existence of a web-footed people. "I had been inclined to sneer," he says, "at these reports. I had in my mind the case of the Doriri tribe, who were reported as having many tails, which on investigation were found to protrude from the back of the head, being fashioned by rolling layers of bark round long strands of hair." The members of the tribe of which the author was in search are known as the Agai Ambu. They occupy the lakes and swamps at the head of the Barigi river: their principal village is on the side of a lake. The houses are built on long poles a good height above the water. Their canoes are dug-outs without outriggers, and they use broad-bladed paddles. After a considerable amount of trouble the party succeeded in persuading one of these peculiar people to step out of his canoe. "We at once saw there was some truth in the reports about the physical formation of these people. There was between their toes an epidermal growth more distinct than in the case of other people, though not so conspicuous as to permit of the epithet 'half webbed,' much less 'webbed' being applied to them." The most noticeable difference was in the shortness of their legs below the knee, and that the feet were broader and shorter and very flat. A fuller account of these people is given in the Acting Governor's report (unfortunately the reference is not given), who, in addition to what Mr. Walker has related, gives an account of their mode of burial on platforms among the reeds. It is a pity that no photograph of these people was obtained. It is evident that the author had a camera with him, as he gives one of a distant view of their village.

Chapters V and VI are devoted to a description of a visit to the Philippines where the author visited the Florida Blanca Mountains of North Luzon. The inhabitants of this district live in solitary huts in small clearings in the forest, and are, by far, the smallest race that the author had ever seen—they might quite properly be termed pygmies. "I certainly," he says, "never came across a Negrito man over 4 feet 6 inches, if as tall, and the women, as a rule, only up to the men's shoulders." Cicatrization was common to both sexes, as well as a curious mode of shaving the head. They use the bow and arrow for warfare and a harpoon arrow for hunting, as well as the blow-pipe with clay pellets. Owing to hostilities breaking out, the author was prevented from visiting a tribe of aboriginals known as the Buquils, inhabiting the higher mountain ranges, where the women were said to be "bearded."

In Chapters XII–XIV the author gives his experience in Borneo and of his seven months' residence in a Dayak's home on the Sarekei river.

The book ends with an account of a visit paid to the caves where the edible bird's-nests are obtained. These are made by swallows of two distinct species, the one making a white, the other a black nest, owing to mixing the saliva, of which they make them, with feathers.

The book is interesting to read, is well illustrated, and full enough of hairbreadth escapes, and blood-curdling descriptions of savage home life to please the average reader of books of travel. I am afraid the title on the back of the book, *Wanderings Among South Sea Savages*, is rather misleading, and will cause it to be placed amongst books relating to the South Pacific, thus condemning to oblivion the Philippine and Borneo portions of it.

J. E.-P.



ENRICO HILLYER GIGLIOLI.

ORIGINAL ARTICLES.

Obituary.

With Plate B.

Read.

Enrico Hillyer Giglioli: Born June 13, 1845; died December 16, 1909. By C. H. Read, LL.D., P.S.A. **7**

By the early and unexpected death of Professor Giglioli Italy has lost an accomplished and versatile man of science, and one of the most genial of her sons. Born in London in 1845, where his father, a political exile, had married an Englishwoman, he never saw Italy until 1848, when conditions became favourable for his father's return, and the young Giglioli was sent to school at Genoa and Pavia until 1861. He then went back to England with a Government grant, and was entered at the School of Mines, where he remained for three years, publishing meanwhile memoirs in English and Italian, the former in the *Lancet* and *Ibis*. In 1865 he received what can only have been to him a most fascinating commission, viz., to accompany the voyage of the *Magenta* on her scientific and political voyage to China and Japan. On his return in 1868 he was attached to the University of Turin to deal with the collections made during the voyage, and later he had to extend the scientific account of it. From this time onward his life was one of untiring industry, memoirs on every kind of pelagic and biological subject being produced, while physical anthropology was by no means neglected.

In 1874 he found his real work as ordinary professor of zoology and the comparative anatomy of the Vertebrates at Florence, a subject he had dealt with for three years as extraordinary professor. Excursions on scientific quests, both in the Mediterranean and further afield, now became of frequent occurrence, varied by missions as Italian delegate to scientific conferences or exhibitions in all parts of the Continent. The result of these frequent journeys, combined with a command of languages, made Professor Giglioli a well-known character in scientific circles, and his popularity ensured the kind of recognition that competence begets in the honorary membership of nearly every learned society of Europe and America. Nor were his merits entirely overlooked at home, he became commendatore of the orders of SS. Maurice and Lazarus and of the Crown of Italy, while Austria, France, and Brazil all conferred decorations upon him.

Representatives of all countries had united to do him honour on the completion of his fortieth year of professional work, when death intervened and took him from among us a few days before the date. Great intellectual ability, combined with industry as great, and a kindly genial nature will make his loss deeply felt and widely deplored.

C. H. READ.

India.

Rose.

Fictitious Kinship in the Punjab. By H. A. Rose. **8**

The ideas underlying the formation of the ties of fictitious kinship, and the effects of those ties when formed, are not only of importance from a practical point of view, as illustrating such practices as adoption, rules of succession, and the like, but they are also of considerable interest as illustrating the possibilities of castes, or even tribes, having been formed by processes of accretion. Among the most primitive races on the North-West Frontier of India the ties of fosterage are very strong, more stringent even than those of blood kinship;* and throughout India, at least among the non-Muhammadans, adoption plays a very important rôle in the law of inheritance.† The following notes on these ideas and customs have been collected in an attempt to ascertain how far fictitious kinship is now formed in the Punjab.

* *E.g.*, among the so-called Dards; see Biddulph's *Tribes of the Hindoo Kooch*, pp. 82-3.

† *E.g.*, among the Nambudri Brahmans of Keraha, on the Malabar coast (see *Calcutta Review*, 1901, pp. 121 *et seqq.*), we find two kinds of religious and one of secular adoption. All three forms have remarkable effects on the laws of succession.

Gangâ-bahâis.—A fraternal relationship, entailing the consequences of natural kinship and thus operating as a bar to marriage between the parties, who become Gangâbhâis each to the other, is established by making a pilgrimage to the Ganges together and there drinking the waters of the sacred river from each other's hands.* This relationship is also established between two women (or even between a man and a woman),† irrespective of caste, and the parties should drink thrice,‡ or seven times, while lasting friendship and sisterhood are vowed. In Gurgâon women who exchange *dopattas* (shawls) at a sacred place, or on a pilgrimage, become Gangâ-bahin, Jamnâ-bahin (if that river is the place of pilgrimage), or, generally, *thrath-bahin*. Such women each treat the other's husband as a *jija*, i.e., as a sister's husband, and it is said that the custom of making these alliances is more prevalent among women than among men, and more binding also. With the extension of facilities for making pilgrimages this custom is becoming rarer, but when a pilgrimage involved journeying and living together the tie was often contracted, and it is still not rare in cases where some service or aid was rendered. A Sanskrit adage declares that no wrong should be done to a person with whom one has walked seven paces, an idea to which the seven steps at a wedding owe their significance.

The *pahul*.—Among Sikhs the taking of the *pahul* together creates a similar tie, and those bound by it are called *gurpbhâis*. Here again caste is disregarded and the relationship created operates as an absolute bar to marriage.

Adoption.—Adoption, as a religious rite, is not very common in the Punjab, even among Hindus. It is solemnized with few rites, and is usually called *god lenâ*, or "taking in the lap." An adopted son is termed *putrela* by Hindus.§ But besides the custom of formal adoption a kind of informal adoption of a man or woman as father or mother is not unusual. The adoptive parent is thenceforth treated as a natural parent, but apparently no legal results ensue.

Exchanging *gânâns*.—An analogous tie can be created between two youths by exchanging *gânâns*|| or wedding wristlets, and eating rice and milk together. The youth who is to be married puts on a *gânân*, and his would-be friend unties it, while a Brahman repeats the following *mantrâ* :—

TRANSLITERATION.

*Manglang¶ Bhagwân-Vishnu***

Manglang Garar-dhwijâ ! ††

Manglang Punri-kâkhiyâ‡‡

Manglâ yatnô§§ Harî. |||

* It is said that the exchange of *pagris* at Hardwâr merely cements a long and intimate friendship without creating any bond of artificial kinship.

† It is, however, said that this tie is *only* contracted between women. It is apparently rare between a man and a woman, but not unknown. In Multân the tie is called *bhirappi* and does exist between men and women.

‡ This is called in Panjâbî *chulîân lenâ* [literally "to take handfuls" (of water)]. Women thus become *dharm-bahin*, if Hindus.

§ The subject of adoption is fully treated in the present writer's *Compendium of the Punjab Customary Law*.

|| *Gânân*, M., a string of coloured cords or of goat's hair. [The man or youth who unfastens the *gânâ* of a bridegroom at his wedding is also bound to him by special ties of friendship.]

¶ Happiness, fortune, bliss, felicity.

** The second deity of the sacred triad, entrusted with the preservation of the world.

†† An epithet of Vishnu. *Garar* is represented as the vehicle of Vishnu and as having a white face, an aquiline nose, red wings and a golden body. *Dhwij* means a banner, flag. It generally bears a picture of the deity's vehicle.

‡‡ An epithet of Vishnu. Lit., having eyes like a white lotus flower (*punrik* = white lotus, *kâkhiyâ* = eyes).

§§ Lit., house, residence.

||| An epithet of Vishnu.

TRANSLATION.

Bhagwán Vishnu }
 Garar-dhwij } is the embodiment of bliss.
 Punri-kakhiyá }

Harî is the abode of happiness.

God is the centre of all bliss, happiness emanates from him.

This is a benediction (*ashir wād*) which a Brahman gives to other men. The idea being "May God, the embodiment of all bliss, give you happiness."

Another *mantrá* :—

Yen badhdhó Bali-rája dán-vandró, Mahá-balá !!

Te-natwāng priṭ-badhnāmi rakshe mā-chal mā-chal !!

"In the name of Him who killed Râjâ Bali, the mighty leader of the Daits, I fasten this *rakhrî* thread round your wrist and protect you, may you persevere, cleave to it, and never deviate from it."

Generally this *mantrá* is recited when a *rakhrî* (amulet) is tied by a Brahman at the *Rakhrî*-festival (on the full-moon day in the month of Sâwan).

Various other means are adopted to create or cement enduring friendships, hardly amounting to fictitious relationship. Thus the *mundan* ceremony affords an opportunity to swear lasting friendships, *batdshas* being distributed among those present, or a child of the same age being made to catch the boy's hair as it falls, and thus form a tie of kinship with him. Simultaneous circumcision forms a similar bond.

Among the Sânsis friendship is sworn by one man's placing a sword between himself and his friend. The latter removes it, and the tie is complete.

Pagwat.—But far commoner than the solemn religious bond created by the foregoing fictions is the looser social bond created by the exchange of *pagris*, or *pagwat*, as it is called in Gujrât. As a rule this exchange creates a bond like that of kinship,* though it is said that only among Hindus is its existence a bar to intermarriage, and that among Muhammadans this is not the case. The *pagri* or turban† is typical of a man's honour, so that the exchange means that the honour of the one party becomes that of the other.

Such "brothers" are ordinarily termed *pag-bhât* or *dharm-bhât*, the latter term being ordinarily used to denote a brother artificially created as opposed to a natural brother.

Châdar- or *orhnâ-badal*.—Women in the same way exchange *châdars* or *orhnâs*, and among Muhammadans become *dharm-bahin* or *imân-bahin* to each other. But these customs are more prevalent among Hindus than among Muhammadans.

A custom prevalent among *children* is noted in Ambâla; friendship is made or broken off by placing the finger on the chin and moving it backwards and forwards, saying *merî terî yârî hodî*, "There is friendship twixt thee and me," or *merî terî yârî kut*, "Our friendship is broken." In Multân children hold their thumbs in their mouths and lock their little fingers together, one saying, "Is thy friendship like a sieve, or a river?" If the other reply, "Like a river," the friendship is cemented. Occasionally instead of a sieve and a river, a brass vessel and a grinding-stone are the simile. But the friendship may be broken off by taking a little dust in the palm and blowing it away, or, in Jhang, by breaking a straw.

* But in Ambâla, for instance, it is said that no such tie is created, because *pagwat* sometimes takes place between persons of different religions (and between them no such tie *could* be created). In Jhang and Multân it creates no such tie.

† Cf. the adage, *Wair Barârdân Bhattiân, Kî honâ paggân-watiân?* When Barârs and Bhattis are at enmity, of what avail is it to exchange *pagris*?"

These modes of creating fictitious relationship, or the ideas which underlie them, appear to be the basis of certain practices which exist in various parts of the Punjab.

These practices on the one hand find analogies in the custom of seeking asylum, while on the other they merge in certain forms of oaths.

The *pagwat* finds a curious application among cattle-lifters and other criminals. Finding himself suspected, the thief offers to restore the stolen property, on condition that the owner exchanges *pagrís* with him as a pledge that he will not lodge a complaint.

An apparent extension of this practice is the custom of *tallí pânâ*,* *ṭallâ pânâ*, *tikrî pânâ*, or *tigrâ satnâ*, as it is variously called. This custom may be thus described. The supplicant casts a piece of clothing over the head of his enemy's daughter or sister, whether he be the person whom he has actually wronged, or a witness against him, or his would-be captor. If he cannot get access to the girl herself he employs a *Mirásan* or a *Mâchhiânî* to go to her father's house and throw the cloth over her head in his name. It suffices to give the girl a small ornament instead of casting a cloth over her. By this means a complainant or a hostile witness may be compelled to assist a thief or any wrong-doer instead of pressing the charge against him; or a loan may be extorted from a money-lender.†

Among Muhammadans in the western Punjab the relatives of a man in trouble with the police approach the complainant with a Qurân, which they place in his hands and thus constrain him to abandon the prosecution. In former times, it is said, if a man who had a feud died, and his kinsman could not, or would not, continue the feud they took his corpse to his enemy and thus compelled him to friendship. This is called *pallo pânâ*,‡ or *niyat khair*.§ Refusal involves divine displeasure. In the *Miânwâlî* district it is customary for one side to send Sayyids, Brahmans, or daughters|| as envoys to the rival faction in order to induce it to give up its claims. If this request is refused and the rival party meets with misfortune, it is attributed to its rejection of the terms proposed by the Sayyids, or the other envoys. In the same district it is customary for a thief to send a widow (called *kâlî siri*)¶ to beg for mercy from the complainant. Such an envoy refuses to sit until her request is granted.

The custom of casting one's garment over an enemy's daughter is found as far west as Kohât, but in that district another method is also in vogue. The thief, or one of his relatives, goes to the complainant's house, places his hands on his *chulhâ* (hearth or oven) and says: *tâ angh-are mâ wâniwâlê dâ*, "I have grasped your oven;" thus claiming his hospitality.

* *Tallî*, a small piece of cloth, a patch; *tikrî* and *tigrâ* are not given in Mâyâ Singh's *Panjâbî Dictionary*, but both are said to have the same meaning as *tallî*. In the Jhang district at a wedding the bridegroom's friend casts a piece of cloth over the bride's head in precisely the same way.

† In Gujrât the suppliant party assembles all the respectable men of the locality, and they go in a body to the house of him whose favour is sought. This is called *metâ* (? surely *melâ*) *pânâ*. In Dera Ghâzi Khân the deputation is formed in a very similar way, and is called *merh* (? *mehar*, P., a crowd). Both Hindus and Muhammadans have this custom, but only the latter take a Qurân with them.

‡ *Pallo*, the border of a shawl; *pâwan*, to spread out the end of one's shawl, to invoke a blessing; so called because *Hindus* spread out the end of their shawls on the ground before them when invoking a blessing.

§ If the complainant violate his solemn promise on the Qurân to take no action he is said to be *niyat khair khatâ*, and is cut off from all social intercourse with his fellows, being only received again into fellowship after he has given them presents and feasted the whole brotherhood. The surrender of the corpse reminds one of the attachment of the dead for debt. See *The Grateful Dead*.

|| Among some of the low castes daughters act as priests, *vice* Brahmans.

¶ *Kâlî siri*, lit. "black-head" apparently. A widow would seem to be sent because she is the most deserving or pitiable of all suppliants.

Compurgation is also not unknown. Thus in Gujrât if A is suspected of stealing B's cattle, but denies his guilt, the parties nominate C and agree to abide by his word. This is called *sûnh lainâ*, or taking an oath, but it is termed *râh denâ* in Jhang, Multân, &c.

Nânwati.—Very similar in idea is the Patham custom of *nânwati*, or *nahaurâ*. If a man seeks mercy, or the protection of a powerful patron, he or his relative goes to his house with a *posse* of leading men of the village and there kills a goat or a sheep by way of peace-offering.

Sayyid Ahmad Dehlari furnishes some curious information on the customs among women in Delhi. He informs me that the princesses of the old Mughal dynasty, when resident in the palace, used to effect a tie of sisterhood, called *zanâkhi*. *Zanâkh** is the breast-bone of a fowl or pigeon, and two ladies used to break it, as we break a wishing-bone. They then became *zanâkhi*, each to the other, and the tie thus created was a very strong one. The custom is said to have been brought with them from Turkestan. Similar ties were formed by women of the palace who were known as *diljân*, "heart's life," *jân-i-man*,† *dilmilâ*, *dushman*, (lit. "enemy") *dûgâna*, *chhagâna*, &c., but these ties were less binding. *Dilmilâ* may be taken to mean "confidante." *Dûgâna* is applied to two ladies of equal age whose friendship is strengthened by eating philippine almonds, "as if they were sisters, born of one mother." *Chhagâna* would appear to be derived from *chhe*, 6, and to mean one who is six times dearer than a sister. *Dushman* is used, curiously enough, to imply that the enemy of either is also the enemy of the other.‡

Among the women of Delhi generally, the terms applied to such adoptive sisters are *suheli* (companion),§ *bahneli*,|| and *sakhi*,¶ or *sakheli*, but the latter term is seldom used except in poetry. Another term for adopted sister is *munh-holi*, or "adopted by word of mouth." Other terms remind one of the *pagri-badal* or *topi-badal* brotherhoods formed among men and include the *chhalla-badal-bahin*, or sister by exchange of rings, and *dopaṭṭa-badal-bahin*, or sister by exchange of scarves. The latter tie is formed ceremoniously, each "sister" sending the other an embroidered scarf (*dopaṭṭa*) in a tray and putting on the one received from her, after which a number of invited guests are feasted. Religious sisterhood is formed by following the same faith and becoming *chînibahin*; by affecting the same spiritual teacher (*pîr*) and becoming *pîr-bahin*; or by drinking the water from the Jumna or Ganges from each other's hands while bathing in one of those rivers, and thus becoming *Jamnâ*-or *Gangâ-bahin*. The latter is the stronger tie. Foster sisters are styled *dudh-sharik-bahin*.**

H. A. ROSE.

* *Zanâkh*, Pers., means "chin"; Platts' *Hindustani Dictionary*, p. 618, but it does not give *zanâkh*.

† *Jân-i-man*, "life of mine," or possibly "life of my heart." I can trace none of these Palace terms in Platts.

‡ These Palace terms have been somewhat disregarded, or have at least lost much of their original force, in *rekhti*, the doggerel verses written in women's language and expressing their sentiments (Platts, p. 611). *Chhagâna*, however, occurs in the verse: *Mûl ne gais s'âshiq ko tînkê chumwâe, Qurbân hî thî chhagâna woh kahmûl Laitâ* in the *Taskira-i-Guhistân-i-Sakhun* of Mirza Fakhr-ud-Muhk. With the exception of *dûgâna* and *chhagâna* they are also said to occur in three books, the *Chata-bhanchi*, *Sugharsubehi*, and *Buz-i-âkhir*, written by a gentleman who had been brought up in the Delhi Palace, and describing the colloquial language used therein.

§ Platts, pp. 707-8.

|| An adopted visitor, or female friend, Platts, p. 194.

¶ A female friend, etc., see Platts, p. 666.

** In Northern India, from Âgra as far south as Bihâr, the term *guiyân* is much in use among women and in poetry. In Mârwâr and Upper India the corresponding term is *sajni*, which Platts (p. 643) gives as a synonym of *saheli*. See p. 928 for *gûzân*, "a partner," or "female companion."

Iceland.

Fenwick.

A Note on Four Icelandic Cairns. *By N. P. Fenwick, Junr.*

9

Of the many cairns which mark the track in Iceland, there are four which are worthy of special note on account of a curious custom attaching to them.

Anyone riding by dismounts and writes a stanza on a scrap of paper. This is rolled up and placed in a hollow pony's bone, several of which are scattered about, and the bone is then pushed among the stones of the cairn, to be found by the next passer-by.

The name for these cairns is "Beinakerling," which signifies "crone of bones." The stanzas always refer to an old woman of doubtful character, and if the composer happens to know by name any man travelling behind he endeavours to insert the latter's name and implicate him in some intrigue with the Beinakerling.

The following is the translation of a quatrain which I found in the Beinakerling a Kaldadal, a cairn situated in the Kaldidalur (cold valley) on the road between Kalmanstunga and Arnavatn:—

"I am sitting here late and early;
Hungry and cold I linger.
Sincere friend will you not
Warm the old one?"

The majority of the stanzas written is of a much coarser type.

The second of these cairns is situated in the desert about ten miles north-east of Arnavatn.

The third and fourth are fairly close together, near Krisavik, rather more than thirty miles from Reykjavik. They are named Kris and Herdis after two witches who are said to have fought and killed one another there.

I also hear that there are a few places besides these in which people leave stanzas of a similar nature, but these are not true "cronos of bones."

The aforementioned custom is one of some antiquity, and as to its origin I am totally ignorant.

Perhaps it was in this manner that the outlaws, of whom there was at one time a large number in the island, were wont to communicate with their friends and that thus it found its beginning.

Again it may have originated through friends and admirers having placed votive offerings of this kind in the cairns raised over the bones of the illustrious dead.

N. P. FENWICK, JUNR.

America, South.

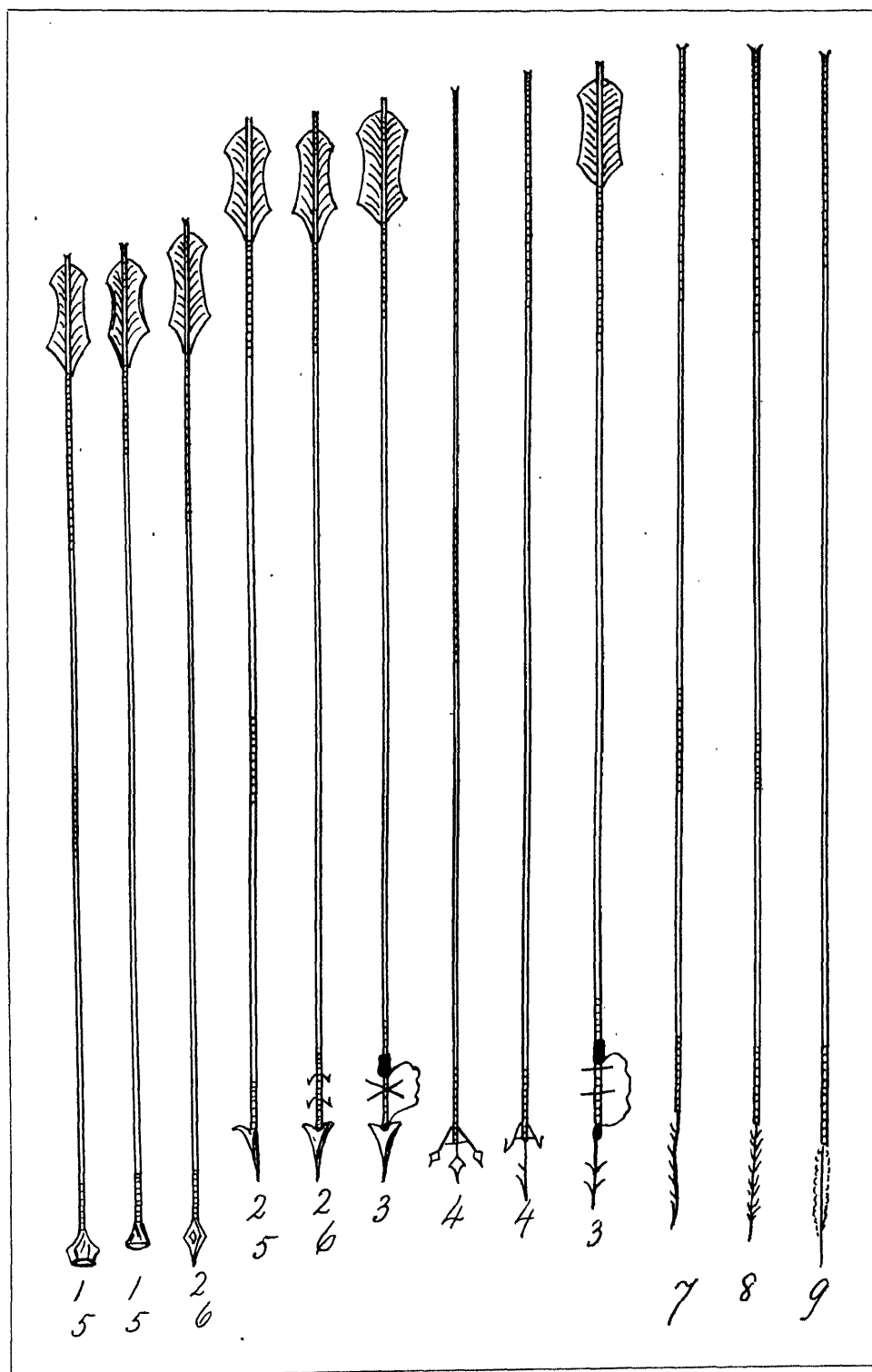
Bushnell.

The Bows and Arrows of the Arawak in 1803. *By David I. Bushnell, Junr.*

10

The writer has recently had access to a large quantity of manuscript material which formerly belonged to the Hon. J. Henry H. Holmes, who, during the early years of the last century, was "Barrister and Attorney, otherwise Advocate and Procureur of the Honourable Court of Criminal and Civil Justice of Demerara and Essequibo; Proctor of the Court of Vice-Admiralty; and, provisionally, Waiter and Searcher in His Majesty's Customs."

The papers were brought from England some forty years ago, and are now in the possession of descendants living in Virginia. Among the manuscripts there are several that were not written by Holmes, but had been given to him by another person, who evidently had an intimate knowledge of the country and its native inhabitants. Of these the most interesting bears the date "Demerara, 9 May 1803," and is headed "Some Miscellany and Desultory Observations on some of the Objects of Nature as they are found here." Unfortunately it is not signed.



ARAWAK ARROWS. FROM A DRAWING MADE IN 1803. LENGTH OF ARROWS FROM $5\frac{1}{2}$ TO 6 FEET.

The greater part of the paper is devoted to a description of the trees and plants of Guiana; but a section on the bows and arrows of the Arawak tribe is of special interest. At one place our unknown author wrote: "All the names of trees, arrows, &c. are Arowaak names, and the letters u and i when they are marked thus ū, î, have the long and soft sound of oo and ee in the English way of spelling, or oe and ie in the "Battavians' way of spelling. This way of writing Arowaak names I have always used as being the easiest and shortest, and where a or o is marked ā, ō, it has a long sound as the omega of the Greek."

One page of the manuscript shows drawings of twelve arrows and two bows. The former are reproduced on the preceding page; their length being given as from 5½ to 6 feet. The specimens are described as follows:—

"NAMES OF THE ARROWS.

1. Marūa	-	-	-	-	for small birds.
2. Katimerū	-	-	-	-	for wild hogs.
3. Siparari	-	-	-	-	for all quadrupeds.
4. Serappa	-	-	-	-	for fish.
5. Asirta	-	-	-	-	to walk with.
6. Katūrūtēr	-	-	-	-	for large birds.
7. Sūdî	-	-	-	-	for war.
8. Wūrari	-	-	-	-	for war.
9. Kabūhîterū	-	-	-	-	for war.

"The shapes of the points of the arrows do vary according to fancy more or less, but still the distinctions are most accurately attended to.

"Some of these have no feathers, because they are used against a near object; but the *Karabiess-Bocks* give the Serappa, or fish arrow, a feather, which the Arawaaks never do. Some of the arrows are pointed with soft wood, some with hard wood, some with iron, according to the intended uses. The war-arrows are pointed with hard, sharp fish bones, or with sharp splinters of human thigh bones, or splinters of the kûkûriet palm tree, or iron, and sometimes are poisoned. It may appear strange that all the Bock nations are so very particular in distinguishing the shapes and uses of their arrows; but let it be observed that a bow and arrows to these nations is essential to their life, they being in that state of society which is supported by hunting, both of fish, of birds, and of beasts; their forefathers in past ages have lived principally by their bow and arrows, and they are from infancy accustomed to see, to love, to use, and to *delight* in the use of the arrow and of the bow, therefore all their art and skill and ingenuity is displayed on and in these valuable instruments—in fact they constitute their principal Lares and Lemures, their sacred and beloved household gods: companions and friends, in fine. What a horse and plough is to a farmer, what a loom is to a weaver, what an axe and adze is to a carpenter, what negroes are to West India planters, and what a day-book and ledger is to a merchant, that is a bow and arrows to all the aborigine nations of America, especially those who live within the warm latitudes, and can, of course, use them every day of the year."

Elsewhere the bows and arrows are said to be "from 5½ to 6 feet long."

In *Among the Indians of Guiana* (London: 1883) im Thurn describes many arrows used by the various tribes, and on p. 245 presents a list of the different forms together with their names as given by the scattered tribes. However, only five Arawak names are tabulated, and of these four are queried. Consequently the present list, prepared more than a century ago, is of more than ordinary interest.

D. I. BUSHNELL, JUNR.

Egypt.

Blackman.

Some Egyptian and Nubian Notes. *By Aylward M. Blackman, B.A.*

11

On the day of the great 'id in January 1907 I witnessed the appearance of the Sheykh Dakrûri in his tomb at Behnasa. The cemetery at Behnasa is famous all over Egypt, and is notable for containing the tombs of several of the so-called Şahâba such as Fattah-el-Bâb. On entering this well-known tomb of Dakrûri with several of our workmen, I found it crowded with enthusiastic men and women, the latter uttering their shrill cries of joy (zagharit) and all clapping their hands. Among them there were also one or two dervishes, with long tangled hair and beards, clothed in rags and waving green flags. In the midst of all this clamour one of my companions nudged my arm and said, "Look up there," and upon the whitewashed dome where he pointed I saw the shadow of a man standing by a horse. On this being observed the cries and clapping grew louder and the crowd became almost frenzied with excitement. Presently the man mounted the horse and disappeared. It is supposed to be very lucky to see this miracle. I inquired if this was the Sheykh himself who appeared, and the reply was, "Not the Sheykh himself but his good spirit" (mush esh-Sheykh nafsuh lâkin bârakatuh).

On mentioning this to the Omda's son, a youth who had been educated in a European school in Cairo, he told me that he and a friend had made an experiment in connection with this supposed miracle. Not far from the tomb is a mound, and if a man and horse stand on this when the sun is in a certain position they are reflected as in a camera obscura through a small window on to the dome.

During the 'id there are many Bedawy horsemen about, in the neighbourhood of this and other tombs. So the miracle is explained, and is probably produced by unconscious agents.

Another famous tomb at Behnasa is that of the seven maidens (es-saba'a banât). Visitors to this shrine of both sexes roll over and over in the sand close by. This preserves one's good health and is a cure for sickness of any kind. Strings hung from the walls and from these were fastened hundreds of rags, buttons, or ornaments, which were left by pilgrims who had been cured. It was customary for a pilgrim to erect a small pile of stones or bricks outside the tomb as a memento of his visit. Similar small piles I found in Nubia around the rough circles of stones, said by the local inhabitants to mark the graves of Şahâba.

Another well-known Sheykh at Behnasa is Abu Samraq. So famous is he that people come to him from Alexandria. Sick folk pass the night in his tomb, often several nights, and if recovered offer him a victim.

Another Sheykh whose name I cannot recall had a somewhat sinister reputation. No one could ever pass the night in his tomb; whoever attempted to do so was ejected by some invisible agency.

Passing through a cemetery late one night at Marwaw in Nubia I asked if the people of the village were afraid of being in a cemetery in the dark. The answer was, "Why should one fear the dead who are resting in the security of God" (elli yekûnu bi aman Allah). My Nubian guard who was with me said one need only fear a place where there had been a murder. The spilled blood produced an afrit who disappeared if one said, "Bismillah er-raḥman er-raḥim." This afrit was not the spirit of the murdered man, which was in the "bir el-arwâḥ" but only an emanation from the blood, "nafs min ed-dam." I am indebted to Dr. Seligmann for the following information in connection with this same idea. An Egyptian told him that if a man were attacked and did not die on the spot, but after he had been removed, there was no ghost, even if blood were shed. Also if he died there and then, blood must be spilled and soaked up by the earth. Murder by a bloodless blow on the head did not produce an afrit.

An idea about twins, common to Lower Nubia and Egypt, is that they have the power of becoming cats at night. They can enter houses, steal milk and food, and eat chickens. A man from Quft in Egypt told me that he was in a friend's house one evening, and while they were conversing a cat entered and tried to drink from a bowl of milk. The owner of the house picked up a knife to throw at the cat, while the other tried to prevent him, saying, "That is the son of so and so, the butcher." But in spite of this the knife was thrown, and the cat wounded in one of its hind legs. In the morning the boy was found to be wounded in the same leg as the cat. Grown men who are twins will tell one that they can remember as children becoming cats, though as they grow up they lose this power. To break the spell, and prevent the children from becoming cats, immediately after birth the father must place the twins in an oven (cold, of course), and then after a short time remove them (Fig. 1). Apparently they are just put in and quickly removed. This latter idea is Nubian; the Egyptians that I have questioned do not know it.



FIG. 1.—OVEN.

In Nubia hair from the back of the neck of a hyena is worn for an amulet as a cure for barrenness in women. For the same reason the head of the horned cerastes is worn. A childless Nubian woman on hearing that a woman in the neighbourhood is in labour will put on a gold nose ring and gash her ankle with a razor. She then enters the room where the child is being born. The evil magic in her system passes out through the spilled blood and the gold nose ring into the fertile woman. This makes the woman and her child ill, the latter is said nearly always to die. The barren woman next year will bear a child. This was told me by my boatman from Shellal.

The people of Tafeh, a village near Bab-el-Kalabsheh, in Lower Nubia, eat the fox, and I was informed by my boatman that the people of the village hold the fox in high esteem. They say that he who eats of him imbibes his cunning. For other ideas about the fox in that village see my article in MAN, January 1909, on the fox as a birth amulet. Perhaps it is the last lingering trace of a fox divinity in that region (??).



FIG. 2.—CIRCLE OF STONES.

A man from Qus in the Muderiyeh of Qena, Upper Egypt, told me that a man who desires to be a clever scribe should catch a hoopoe bird, and tear the heart from it while yet alive and eat it raw. This he said was commonly believed in his part of the country, and his own uncle had done so with success.

A man from Quft in Upper Egypt told me that while the bridegroom is on his way to and from the mosque in his wedding procession, a man, holding a bar

with lighted lamps suspended from it, walks before him and behind. A near relation or close friend walks on either side of him; this is done to prevent anyone touching him, for should he be touched ill-luck results and the marriage produces no children.

A Coptic wedding custom is to slaughter a sheep on the threshold of the house door before the bride enters. The threshold is smeared with blood, and the bride must cross it without getting any blood on her feet or clothing. Should she do so, the marriage is unlucky.

On the high desert above Dabôd Temple in Nubia is a circle composed of rough stones (Fig. 2). In the midst of this is set up a large stone with a hole in it, from which is suspended a large ring made of iron wire. To the ring are fastened rags, buttons, and small personal ornaments. Close to the upright stone are placed offerings of pots. Sick people sleep inside this circle, and if the Sheykh, who is supposed to be buried there, heals them they fasten to the iron ring a rag torn from their clothes or something similar.

Dr. Seligmann found that at Qurna, near Luxor, circumcision rags are hung up in a Sheykh's tomb there. They were evidently early dressings, as they were considerably

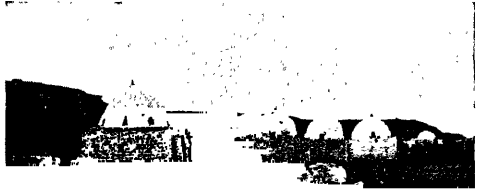


FIG. 3.—TOMBS OF SHEYKHS.

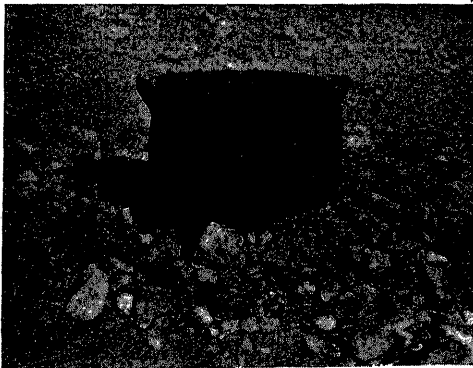


FIG. 4.—POT.

stained with blood. Perhaps they were hung there to ensure a speedy healing? Dr. Seligmann also found, at the same place, that hard by the Sheykh's tomb grows a tree. A sick man plucks leaves from it and sleeps with them under his head. In a dream the Sheykh appears and prescribes a treatment. With respect to circumcision rags, I find a somewhat similar custom prevailed among the Fijians. "The blood was caught on a "strip of bark cloth called kulo (red), "which in some cases was suspended "from the roof of the temple or the "house of the chief."*

At Gerf Hussein in Nubia is the domed tomb of the Sheykh Abd er-Rahîm, among a group of Sheykhs (Fig. 3), he, however, being the most popular. People who desire some temporal blessing, such as recovery from illness, a child, or success in a dispute, make a vow that if their wish is gratified they will offer the Sheykh a victim (dabîha). Outside the tomb is a block of stone, coated thick with dried blood of countless sacrifices, on which the victim is offered. To enter the domed tomb one must pass through a rectangular ante-chamber roofed with "bûs" (dura-straw) laid on rafters of palm trees. In this ante-chamber is a small hearth, the usual kind consisting of two or three stones to stand the cooking

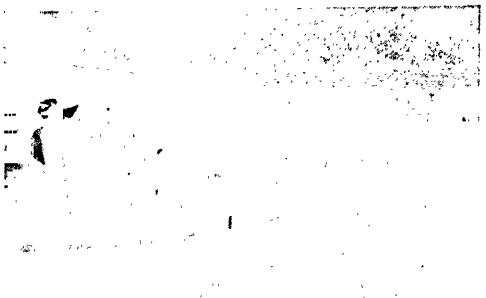


FIG. 5.—CIRCLE OF STONES.

* See *The Fijians*, by Basil Thomson. In a Sheykh's tomb on the opposite side of the river to Qurna Dr. Seligmann also saw pieces of the dress of a bridegroom, worn on his wedding-day, hung up.

pot on. Near this primitive hearth stood two large pots (Fig. 4) for cooking the flesh of the sacrificed animal. The victim after being slain and duly prepared is, I understood, and as I have seen in Sheykhs' tombs in Egypt, hung up just inside the tomb for a while. It is then taken down and cooked, and half belongs to the servant of the Sheykh and half forms a feast for the poor. The feast, which is shared together by the offerer and the poor, is an essential part of the sacrifice.

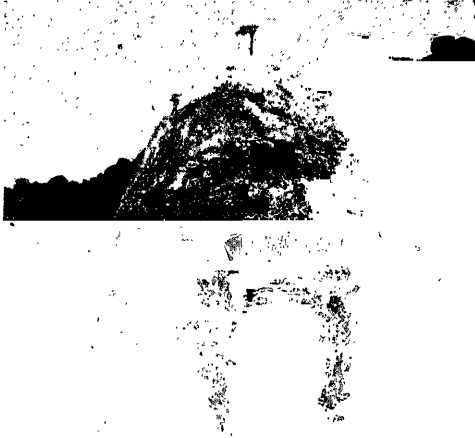




FIG. 6.—SHEYKH'S TOMB.

At Gerf Hussein also was a circle of stones (Fig. 5) supposed to mark the burial place of a Sheykh. To this an old woman would often bring an offering of dough in a red pottery dish. First she would smooth the sand within the circle, speaking all the while in Nubian interspersed with Arabic interjections such as "yâ sheykh, yâ rabbi." Then she scattered part of the dough on the grave, and the rest she offered to those who stood by, myself included. She told me it was good to eat because it belonged to the Sheykh.

On the island of Bigeh, close to Shellal, there is a domed Sheykh's tomb (Fig. 6), with a small offertory chamber attached, containing pots. Around it are the graves of the community. Noticeable is the flag on the door. Such flags are the regular emblems of Sheykhs and tokens of sanctity. Wherever they are put they denote some sort of religious prohibition. Such a flag stuck in a heap of vegetables lying by the roadside will prevent any being taken. The thief would be invariably stricken with sickness. Date palms are also thus protected from robbery. A newly-built house often has a similar flag at each corner. I was informed that afrits were jealous of a new house and desired possession, but that the flapping of these flags frightened them off. Practically every Sheykh's tomb has one or more of these flags inside or outside it. Is it possible that the flag is the same as the Egyptian hieroglyph , the sign of a god? Griffith (*A Collection of Hieroglyphs*, p. 46) suggests that the sign represents a roll of cloth, the lower part bound or laced over the upper end appearing as a flap at the top, probably for unwinding. From the early examples of the sign depicted in Petrie's *Medûm* the sign  might well represent a flag.

The example shown in *Hieroglyphs*, Plate III, is possibly a flag whose stick is covered with different coloured bands of cloth. Similar are the sticks of the flag-shaped fly-flaps made at Esneh in Upper Egypt. The central pole, from which radiate to smaller poles strings of flags and lamps, set up in every Muslim village to celebrate the prophet's birthday, is also decorated with alternating bands of coloured cloth, usually blue and red.



FIG. 7.—PLATES OVER HOUSE DOOR.

Charms and amulets are in common use among both Egyptians and Nubians. In a village not far from Fant, in Middle Egypt, the leading people were four wealthy brothers. One of them was widely known for his writing of potent amulets; he gave one to a servant of mine, a piece of written paper folded. On my wanting to open the paper and see what was written on it, my servant, greatly alarmed, prevented me. He told me that should I open the paper I should die, for so he had been told by the Sheykh. At Gerf Hussim, Lower Nubia, there is a Sheykh who can make amulets for a religious war. If a Muslim wearing one of these is struck by a bullet, it will either glance aside or pass through him without doing harm.

In 1906, at Behnasa, our head reis fell ill with some sort of fever. He was dissatisfied with European medicine, and went to the Sheykh (a living man in this case). The Sheykh wrote "excellent writing" on paper, and threw it into the fire. As the paper was consumed the fever left the sick man's body. The rite was several times repeated, apparently at one sitting.

An interesting case of how a new custom springing up is, after a time, given some magical signification comes from Lower Nubia. Over nearly every house door china plates are fastened up (Fig. 7). In some places the people said they were merely an ornament, in others—a village called Meris and at Dehmit—the people said they were put over the door to ensure there always being plenty of bread in the house. The Omda of Dehmit said that it was only in the last ten to fifteen years that Nubian servants in hotels and European houses had brought such plates home with them. Till then plates had never been used for bread, if anything had been used for bread it was, and indeed still is, the flat basket (ṭabaqa). I never saw a single instance of a ṭabaqa fastened over a door.

The people of Quft believe that brothers never meet after death in Paradise. This makes the grief of surviving brothers all the more poignant, and the outward display of mourning at such a funeral is even more noteworthy than at other funerals. While one brother is holding intercourse with his other relations in Paradise, should another brother come up, the first (they say) immediately disappears. This is not only believed of *twins*, but of *all* brothers, and the Quftis say it is taught them by the 'Ulema.

The people of the same place and neighbourhood never speak to or of their wife by her name. A husband addresses her always as *yâ bint*, or *yâ mârati*, O girl, O my wife, respectively. Their reason for this is that such an appellation would be too familiar, and would make the wife conceited. A man said to me, "*Iza kunt ukallîm-ha keda nafs-ha yetla' kebîr.*" (If I speak to her so, her mind will become big.) A man will call his sister-in-law by her name, and she him by his name.

AYLWARD M. BLACKMAN.

England: Archæology.

King: Polkinghorne.

Holed Stone at Kerrow, St. Just-in-Penwith, Cornwall. By H. King and the late B. C. Polkinghorne, B.Sc., F.C.S. 12

While making enquiries at Kerrow Farm on other matters, we were informed by Mr. Humphrey Hoskins, the farmer, of a large stone with a hole in the centre which his son had laid bare some months previously in cutting furze in a croft at the western foot of Chapel Carn Brea.

On August 14, 1907, we had the ground cleared around it and found it to be a circular slab of granite 48 inches in diameter and 12 to 14 inches in thickness. In the centre was a cylindrical hole, of diameter 8 inches, and depth 8 inches; very truly worked, *not* ground, but apparently formed by use of iron tools. The interior surface was, however, quite smooth and no tool marks could be detected. Our helpers raised

the stone—the weight would be about 1 ton—and we found that it had been maintained in a horizontal position by pieces of granite inserted below. Underneath we found much wood charcoal but no bone. The hole contained plant *débris*.

It occurred to us that the hollow was a receptacle for cremated bones, if not for a small urn, and since the excavation the former of us has seen in the house of the landowner a small circular slab which had been found some years ago in the same croft, and we suggest that this stone was the cover.

We are not aware of any similar relic and would invite contributory evidence. The stone had parted along a natural plane just clear of the central cavity.

H. KING.

B. C. POLKINGHORNE.

REVIEWS.

Greece: Religion.

Farnell.

The Cults of the Greek States. Vol. V. By Lewis Richard Farnell, D.Litt., M.A. With illustrations. Oxford: Clarendon Press, 1909. Pp. xii + 495. 23 x 15 cm. Price 16s.

13

Dr. Farnell here brings to conclusion the work of some twenty years. In his fifth and last volume he discusses the cults of Hermes, Dionysos, Hestia, Hephaistos, and Ares, and in a final chapter some minor cults, such as of Pan and Helios, Nymphs and Charites. The principle that governs the selection of the minor cults is not easy to grasp. Everyone will regret that he has not seen his way to fulfil the promise of the fourth volume by giving us a chapter on hero-worship and the cults of the dead. Without such an account a work dealing with state-cults is singularly incomplete. We are, however, promised a discussion of these and kindred matters in a separate publication.

This fifth volume, like its predecessors, is singularly difficult to review in the pages of MAN. The anthropologist will find in it a tolerably complete Corpus of facts, of the sources literary and monumental. He will find also a full—perhaps too full—discussion of modern theories, English and foreign; but when it comes to what he chiefly seeks, the question of *origines*, he will find this question tabued. In his first volume Dr. Farnell writes, "The question of origins may be set aside." Those words were written in 1896, and may then have been felt by some to constitute a wise limitation. Now, with full flood of the comparative method upon us, they can only be felt as a perilous entrenchment. Happily in 1910 Dr. Farnell finds himself able again and again to break through his self-imposed limitations. His chapter on Dionysos in Vol. V, compared, *e.g.*, with his chapter in Vol. I on Zeus, marks the advance.

This chapter contains at least one original contribution to the vexed question of the origin and gist of the cult of Dionysos, and deserves careful study. This theory may briefly be noted. The fact that the Thracian festivals of Dionysos were celebrated in alternated years, were as the Greeks called "trieteric," is well known. The most usual, and we still believe in the main the true, explanation is that these trieteric festivals depend on the adjustment of the moon-year and the sun-year. Dr. Farnell makes a different and an interesting suggestion. They are due, he thinks, to the shifting, year by year, of land cultivation, a shifting often found necessary in early societies owing to the backwardness of agricultural processes. The tribes of Assam, he notes (p. 180), shift their cultivation year by year, and hold a ceremony intended to determine by magical rites the proper site for the new cultivation. It is very probable that this may have been at least one factor in the practice of the *trieterica*.

We should like in this connection to make a further suggestion. Dr. Farnell

and other writers make frequent mention of the *orgies*. We think of *orgies* as licentious rites. Is it not at least possible that primitive orgies are of blameless, and even virtuous origin? They are magical rites of *working*, of the promotion of fertility. The savage promotes the fertility of flocks, and specially of fields, by rites of dancing; for him to dance is to work. Later, man prays to his gods to do his work for him, but at first he tries by rites impulsive and mimetic to do the work himself. Such rites are *ῥῥῖα*. Strenuous at the outset, they later, when their meaning is lost, lapse into mere *orgies*. For Hesiod, *Erga* are the tilled fields, the tilth, *Orgia* (*Ἔργα* work) are the magical rites that make tillage effectual. With this interpretation philology can have no quarrel.

We congratulate Dr. Farnell on the conclusion of a heavy piece of work, and we are glad to learn from his preface that he regards his five volumes as only a foundation laid, and very securely laid. Released from his self-imposed bondage to the twelve Olympians and their State-Cults, he will pursue the work for which he is so well fitted in wider and more fruitful fields of comparative religion.

JANE E. HARRISON.

India.

Bompas.

Folklore of the Santal Parganas. Translated by Cecil Henry Bompas, of the Indian Civil Service. London: Nutt, 1909. Pp. 483. 23 x 14 cm. Price 14 10s. 6d.

This collection of the folklore of the Santals is due to the collaboration of Mr. C. H. Bompas, of the Indian Civil Service, with the Rev. Dr. Bodding, of the Scandinavian Mission to the Santals, Dr. Bodding being responsible for the collection of the tales, and Mr. Bompas for the translation. Sagram Murmu, a Christian Santal, who transcribed the stories in Santāli, is also entitled to a share in the credit due to this collection. Mr. Bompas points out that many of the stories are identical with some of those collected by the Rev. Dr. Campbell in Maubhūm, published in 1891. Mr. Bompas has added in an appendix a translation of twenty-two stories which he has himself collected among the Hos of Singhbhūm, a race kindred to the Santals. There are 185 tales and legends in the strictly Santāli collection, so that we have altogether 207 stories belonging to these nearly-related Kolarian tribes.

It will be found on examination that a considerable proportion of the stories belongs to what may be called the common Indian element, but these are none the less interesting on that account, for they have been transformed to suit local conditions and have assumed a Santāli dress. Most of these will be found in Part I, which contains stories of a general character.

The animal stories contained in Part II are thoroughly racy and original; nevertheless, some correspondences with similar lore among similarly circumstanced races are certain to be found. Mr. Bompas points out that No. 119, "The Hyæna Outwitted," is identical with a South African Kafir story, and there are other resemblances to African folklore. No. 112, for instance, "The Jackal and the Chickens," contains an incident almost identical with the amusing adventure of "Brer Rabbit and the Tar-baby," as found in Mr. Cable's collection of Negro stories known to us by the name of Uncle Remus.

Part III contains a number of anecdotes and apologues, some amusing, some without much point, but all illustrating Santal manners and folklore in a very interesting way. A comic version of the widely-spread theme of "The Three Fools" will be found in No. 131.

No. 134 illustrates the mutual "taboo" of the use of the true names of husband and wife. In this and in some of the other anecdotes the joke turns on a pun or play on words.

Part IV contains several tales dealing with the relations between human beings and "Bongas," or Nature-spirits, which seem generally to relapse into their original snake-form in unguarded moments, but can assume the human shape at will. Marriages with "Bonga" women seem to be common.

Part V, perhaps the most interesting of the collection, contains a number of genuine Santal legends illustrating their religious beliefs regarding creation and the origins of things. These are not free from Hindu influence, but would appear to be in the main Santālī, and this remark applies even more fully to the stories regarding witchcraft contained in Part VI.

The whole collection is an extremely valuable addition to the existing stock of Indian Folk-tales available to European readers. The translations are good and idiomatic.

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTES.

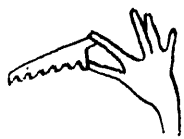
By the assassination, on December 22nd, 1909, of Mr. Arthur Mason Tippetts 15
Jackson, Collector of Nāsik, the Indian Civil Service has lost one of its most learned members. Educated at Winchester and Brasenose College, Oxford, where he gained the Boden Scholarship in Sanskrit, Mr. Jackson entered the Indian Civil Service in 1885, and commenced his work in the Bombay Presidency in 1888. Besides his extensive knowledge of Sanskrit and Mahratti, Mr. Jackson made valuable contributions to the history and ethnology of Western India; in papers contributed to the *Indian Antiquary* and the *Journal of the Royal Asiatic Society*. He collaborated with the late Sir James Campbell in the valuable series of volumes constituting the *Bombay Gazetteer*. It was largely owing to his researches that the origin of the Rājputs has been traced to the invading Scythian and Hun tribes from Central Asia. He supplied the best type of the cultured Indian civilian. An indefatigable student of native religion, sociology, and literature, he displayed an ardent sympathy with, and wide knowledge of, the people to whose service his life was devoted. His untimely death closes the career of a scholar from whom much valuable work might have been expected, and to whose labours the study of Indian history and ethnology is deeply indebted.

THE second session of the Congress of Americanists will be held at Mexico City from September 8th to 14th, 1910. The secretary of the Congress is Lic. D. Genario Garcia, Museo Nacional, and the treasurer Lic. D. Joaquin D. Casasus, Banco Central, Mexico.

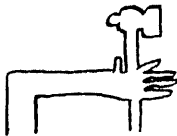
THE death is announced of Dr. Sebastian Evans, a brother of the late Sir John Evans. Dr. Evans was well known as a journalist, poet, and politician. He was elected a Fellow of the Royal Anthropological Institute in 1887.

MR. J. B. ANDREWS died in December. By his will he left 5,000*l.* to the Cambridge Anthropological Museum.

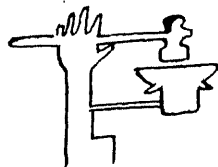
COLONEL GEORGE EARL CHURCH, who died at the beginning of January at the age of seventy-four, was well known as an authority on the history and geography of South America. He was a prominent member of the Royal Geographical Society, for which he had served as a vice-president, and also been a member of the Council. He was President of the Geographical Section of the British Association in 1898. He became a Fellow of the Royal Anthropological Institute in 1906.



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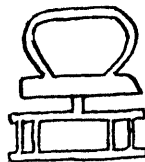
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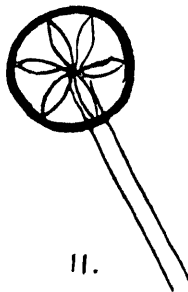
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11.



12

ORIGINAL ARTICLES.

Africa, West.

With Plate C.

Hart-Davis.

Trade Signs in Christiansborg, Gold Coast. *By Madge Hart-Davis.*

16

A marked feature of Christiansborg is the trade signs with which many of the houses are ornamented. The village is a suburb of Accra, the capital of the Gold Coast, but boasts its own king, its own fetish hut, and a fetish grove of somewhat sinister fame. Its irregular streets straggle from the old Danish castle, now used as Government House, for some distance along the road to Aburi, the houses varying from the meanest huts to fairly substantial buildings.

The trade signs are cut out of thin sheet tin, and appear as a rule at both ends of the roof. They appear to be of recent origin and represent the trade of the owner, the saw of the carpenter, the hammer and anvil of the smith, &c., but the hand which, either as in 9 or in 12, occurs oftener than any other, has probably a talismanic significance, and occurs also with great frequency on staves of office, state umbrellas, and the like.

MADGE HART-DAVIS.

Andamans.

Brown.

Puluga: a Reply to Father Schmidt. *By A. R. Brown, M.A.*

17

In the January number of MAN (1910, 2) Father Schmidt has criticised a paper of mine on certain features of Andamanese religion. I would have preferred not to reply, if Father Schmidt had not raised the question of method, and complained that I did not explain in my paper what I meant by strict methods in ethnology. I will therefore take this opportunity of explaining very briefly what I mean by strict methods, an opportunity that is the more suitable because Father Schmidt's note is itself an example of the worst methods.

The subject of the controversy may be explained in a few words. After a careful study of the Andamanese mythology, conducted during a residence of several months among the Andamanese themselves, I was forced to certain conclusions concerning a being named by them Puluga (*Biliku*, *Öluga*), conclusions which differed from those drawn by an earlier student of the same people, Mr. Man. Briefly these were that Puluga is a personification of the N.N.E. monsoon, and is one of a pair, the other being Daria, the S.S.W. monsoon. I showed reason to believe that the N.E. monsoon was originally regarded as female, as it is in the majority of the tribes at the present day. I urged that it was a misrepresentation of the Andamanese beliefs to speak of Puluga as resembling an All-Father or Supreme Being. Father Schmidt controverts these statements of mine.

Father Schmidt appears to disbelieve, not only my arguments, but also my observations. He implies that the earlier observations of Mr. Man and Mr. Portman are more reliable than mine. This question, for obvious reasons, is one which it is very disagreeable for me to discuss. In my book I shall describe fully the methods of observation that I adopted, and I shall compare the results of my own observations with those obtained by the earlier writers. For the present, however, I leave aside the question of methods of observation. I will only reply to Father Schmidt's suggestion that some of my information was obtained by leading questions, by saying that there is not a single statement in my paper for which I relied on answers to questions.

The real issue between myself and Father Schmidt does not, however, turn on the question of the facts, but on that of their interpretation. I will therefore explain, as briefly as possible, the methods I followed in my attempt to interpret the Andamanese beliefs, and will then pass on to consider the methods that Father Schmidt follows in his note.

(1) The first rule of scientific method is to approach every new problem with a mind free from preconceived opinions. I have always endeavoured to follow this rule

as faithfully as possible. On the contrary, it must be evident to all readers of Father Schmidt's writings that he is always seeking, not the truth, but evidence for a pre-formed theory.*

(2) In interpreting the Andamanese beliefs I relied on the intimate knowledge of their ways of life and thought acquired during my stay with them. I should hesitate to attempt to interpret in the same way the beliefs of any people of whom I had no personal knowledge. I shall point out that Father Schmidt's criticism not only shows complete ignorance of the ways of Andamanese thought, but contains several important false statements about matters of their daily life.

(3) In my interpretation I relied entirely on the comparison one with another of the different beliefs and customs to be found in the Andamans, explaining one belief by the light thrown upon it by others. That is to say, I tried to understand the Andamanese mentality as a whole. My paper in *Folk-Lore* is part of a much larger whole, which can properly only be judged as a whole. It is on this feature of my method that I most wish to insist.

(4) I carefully abstained from comparing the beliefs of the Andamanese with those of any other people, whether related or unrelated, because I am convinced that such comparisons are more dangerous than they are helpful. If we had full and adequate knowledge of any people known to be related to the Andamanese—for example, the Semang—and particularly if I myself had a personal knowledge of such a people, then a comparison of the two sets of beliefs would be justifiable. What is quite unjustifiable is the comparison which Father Schmidt makes between the Andamanese and the unrelated group of peoples that he calls Austronesian.

(5) I have carefully avoided attributing to the Andamanese, even in the past, any belief for which there is not direct evidence, that is, evidence of observation that the belief does actually exist in some part of the Andamans. Father Schmidt's argument is based on the gratuitous assumption that the Andamanese once had a lunar mythology similar to that found in some parts of Austronesia.

(6) Taking into consideration that the Andamanese have for centuries lived in little groups almost entirely isolated from one another, I have presumed that whatever beliefs are to be found in all the groups are essential and original portions of the myth, while beliefs which are different in different groups are not so essential. Father Schmidt seems to be of exactly the opposite opinion, and holds that the essential feature of the myth in question is a set of beliefs which do not actually exist in the Andamans, while all the beliefs which do there exist are secondary and relatively unimportant.

(7) In comparing the beliefs of the different groups I have made allowance for the fact that the mythology of the southern group of the Great Andaman is, like their language, more highly developed than that of the northern group, and has, therefore, probably undergone more change.

I will now briefly examine some points of Father Schmidt's arguments. I quoted a native as saying that throwing a firebrand at someone in anger was the sort of thing he would expect a woman and not a man to do. Father Schmidt replaces the word *firebrand* by the word *torch*, and says that a torch is as much an object of man's

* I take the following from a review by Father Schmidt of the Report of the Cambridge Expedition to Torres Strait in *Anthropos*, Vol. V, page 272 :—"Mr. Haddon concludes his researches on the religion of the Eastern Islanders with the brief remark: 'We did not discover in Torres Strait anything like an All-Father or Supreme Being.' Mr. Haddon has taken care to formulate exactly what he was able to state, and I shall endeavour not to be less exact by holding the thesis: 'There must have been an All-Father or Supreme Being in the religion of the Eastern Islanders.'" It is clear that Father Schmidt will not let the most careful observations of the most thorough investigators carry the least weight against the theories that he has formed about a people whom he has never seen.

use as of woman's. Father Schmidt's use of the word torch is simply a *suggestio falsi*. In the stories I give in my paper I used the word *firebrand* because that was the word used by the natives who told me the tales. There was never any question of a torch, for which the Andamanese have a quite different word. Father Schmidt has no reason for substituting one word for the other except that it suits his argument to do so.

Father Schmidt complains that I did not give any explanation of the connection of Biliku with the spider. I did not do so for the simple reason that I could find no sufficient evidence for any of the explanations that suggested themselves to me. Father Schmidt is, of course, ready with a theory, and that theory rests on two grounds. First, there is a connection in Austronesian mythology between the spider, the plaiting and spinning women, and the waning moon. Such may be the Austronesian belief, or the belief of any other people, but it is not the belief of the Andamanese, and until there is direct evidence that they have such a belief the argument is entirely worthless. Secondly, Father Schmidt's argument rests on a purely gratuitous confusion of the pearl shell with the Cyrena shell. The former is used in all parts of the Andamans for cleaning and slicing vegetables. It is used for no other purpose whatever, and is practically never used by men. The Cyrena shell is used equally by men and women, and for the most various purposes, including the preparation of fibre for rope and string. There is no connection between Biliku and the Cyrena shell such as Father Schmidt supposes for the sake of his argument. Moreover, it is quite wrong to say that string-making in the Andamans is "in most cases the work of women." It is not.

Father Schmidt completes his theory by identifying the south-west monsoon (*Tarai*, *Teria*, or *Daria*) with the waxing moon. Apparently his reason for this is the similarity of the name to that of the new moon as given by Portman. The word for new moon in the Bea language is *Ogar-dereka-da*, and apparently Father Schmidt wishes to suggest that there is a philological connection between *dereka* and *Daria*. He does not state that there is such a connection, but he carefully omits to give Mr. Portman's analysis of the word. *Ogar* means "moon," and *dereka* means "baby." In all the languages of the Great Andaman, the name of the new moon is compounded in the same way, and can be translated literally "baby-moon." It can be confidently stated that there is no philological connection between the names of the south-west monsoon and the various words for "baby" in the different languages.

Father Schmidt supposes that the reason why the Andamanese associated the south-west monsoon with the waxing moon (which there is no evidence that they ever did) is because the new moon rises in the west-south-west portion of the horizon. The Andamanese have not, perhaps, a very acute sense of direction, but I doubt if even they would confuse the west-south-west with the south-south-west, whence blows the monsoon.

I have, I think, sufficiently demonstrated the nature of Father Schmidt's arguments. There are two more of the numerous errors of his paper that I wish to correct. *Teria*, or *Daria*, is never regarded as the "wife" of Puluga or Bilik, and Father Schmidt cannot find in my paper, or in Mr. Man's book, any warrant for his assertion on page 3 that *Daria* is sometimes the wife of Puluga. It is one of the essential features of the myth that the south-west monsoon (*Teria*, *Daria*, *Tarai*) is always male, and this is one of my reasons for thinking that the north-east monsoon (*Puluga*, *Biliku*) was originally everywhere female.

Sir Richard Temple, as quoted by Father Schmidt, gives *Ōluga* as the Ōnge-Jarawa (Little Andaman) word for thunder. The real word for thunder in that language is *gi dododu*, literally, "it thunders." What evidently happened is that Sir Richard

Temple enquired the name of thunder, and the native replied "*Óluga*," meaning that it is *Óluga* (*Puluga*) who makes the thunder.

The whole of Father Schmidt's argument rests on the supposition that the Andamanese have at one time had a set of beliefs about the waxing and waning moons such as are actually found amongst people having no racial or cultural affinities with them. His note would afford no evidence that they had had these beliefs, even if it were not full of errors such as those pointed out above. Moreover, even if it were true that the present beliefs of the Andamanese concerning *Puluga* are derived from lunar mythology, it is impossible to see how this affords any evidence that the Andamanese formerly believed in a Supreme Being. Yet this is the thesis which Father Schmidt is anxious to defend. The present Andamanese certainly do not believe in a Supreme Being.*

The more important faults of Father Schmidt's methods may be resumed as follows :—

(1) His arguments are rendered suspect from the beginning by the fact that he is not seeking truth with an open mind, but is looking only for support for a preformed theory.

(2) He has no intimate knowledge of the people whose beliefs he would interpret, and even such knowledge as he might obtain from the writings of others he is unable to use because he continually misreads and misquotes his authorities. This I have shown above in connection with the torch, the Cyrena shell, the name of the new moon, and the sex of *Daria*. In making use of the writings of others the first rule is never to go beyond what is actually said, never to suppose that the writer means something that his words do not warrant. This rule Father Schmidt habitually breaks. Thus when I write "firebrand" Father Schmidt substitutes "torch"; because Mr. Man says that the Cyrena shell is used in making string, Father Schmidt supposes that the pearl shell is also used for that purpose; in quoting a word from Mr. Portman he omits to give Mr. Portman's analysis of that word into its components, and thereby creates a false impression in the minds of his readers, and without any warrant at all he states in his note that *Daria* is sometimes female.

(3) His argument rests on suppositions concerning the former beliefs of the Andamanese, for which there is not, and never can be, any evidence. The argument is an extreme example of a kind unfortunately still very common in ethnological literature. As long as such arguments are tolerated and listened to, so long must ethnology remain in its unscientific stage. The only way in which it is possible to prove that a given belief or institution is a survival of another belief or institution, is to show that, historically, the one belief has followed the other in some particular society, and that the change from one to the other is due to a particular cause. Then, if we find the later belief existing in another society, *and also* find *direct* evidence that the same cause or causes have been at work, there is a probability for the existence, in that society, of the earlier belief. This probability can be strengthened in many ways, but it can never become certainty till we have proved that the later belief could not arise in any other way, and this is a task which is in nearly

* In my work in the Andamans I had the help for several months of a native of the Bale group, Luke, who had been educated as a Christian. He never once in my many talks with him (and with others when he was present) on the subject of *Puluga* suggested that there was any resemblance between *Puluga* and the God of whom he had learnt as a child. Once, however, when I was trying to understand certain points in what a Puchikwar man was telling me about a mythical person named Tomo, Luke, of his own accord, came forward with the suggestion that Tomo was God. Tomo is identified by Mr. Man with the Adam of the myths of Genesis. Luke's knowledge of the legends of his people was more extensive than his knowledge of the dogmas of the Christian Church. I do not attach any importance to the incident, but it shows what was the idea of the God of the Christians that had formed itself in the mind of an intelligent Andamanese.

all cases quite impossible. Father Schmidt needs a few lessons in the logic of induction.

I have replied at length upon Father Schmidt's attack upon me, because it brings forward the fundamental disagreement that exists between those of us who are endeavouring, by an insistence on strict methods, both of observation and interpretation, to make ethnology a science fit to rank with other sciences, and those writers who, by following such unjustifiable methods as those to be found in Father Schmidt's note, hinder the progress of our science. It is probably too late to hope that Father Schmidt will change his methods, but I have availed myself of this opportunity of showing what those methods are. We shall probably be justified in concluding that they are habitual with him, and thereby the whole of his work is rendered suspect. Theories elaborated on such a basis must be treated with the utmost scepticism, if indeed they are worthy of any attention at all.

A. R. BROWN.

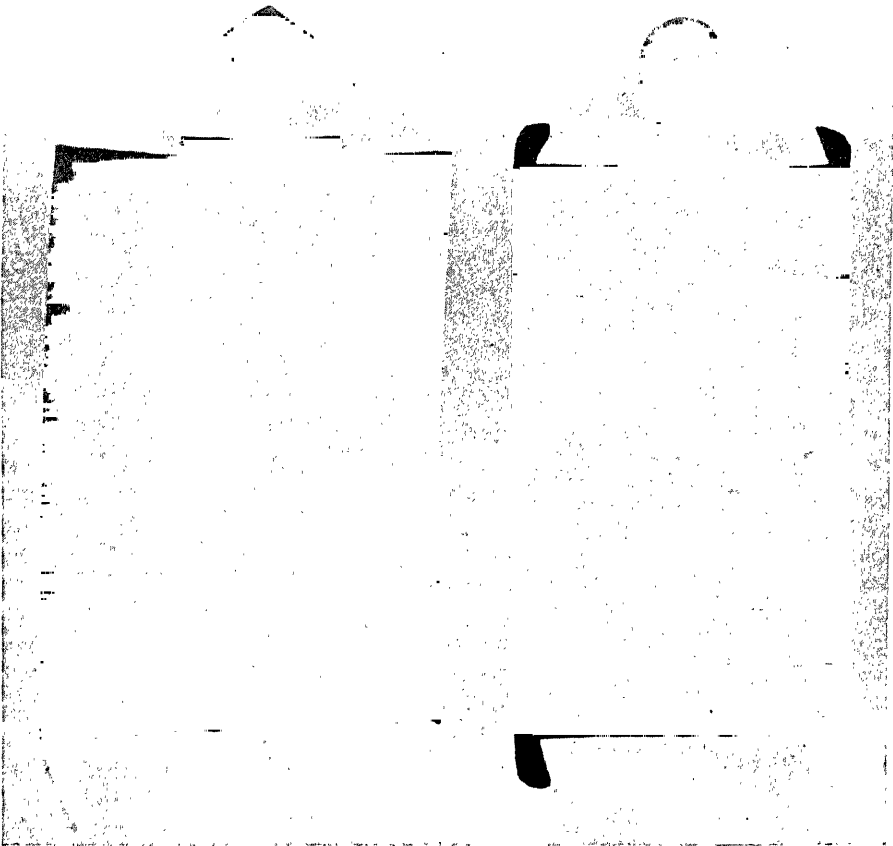
Africa, Central.

Stannus.

Alphabet Boards from Central Africa. *By Hugh S. Stannus, M.B.*

In the number of MAN for December 1908 [102] Mr. H. W. Garbutt, writing from South Africa, gives some excellent photographs of what he calls alphabet

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boards, seen by him in the possession of some natives from Nyasaland. As his notes upon them are scanty I write to supplement them, and illustrate two such boards herewith.

The boards, for which the Yao word is *ubau*, are commonly two feet in height, one foot broad, and half an inch thick, though smaller and larger are to be met; they are made from the wood of the Mlombwa tree.

The surface is often whitened by painting with a paste made from white wood-ashes, Pulusa, and the writing is then done with a reed pen, and ink made from either soot taken from cooking pots or burnt maize rubbed up with water.

The characters and language are Arabic. The making of these boards was introduced from the coast along with Mohammedanism among the Yao, and practically they are only found among the Machinga Yao in this country, with a centre at Fort Johnston.

One of the aims of the Mohammedan native is to read the Koran, and to this end he learns, firstly, the Aliph, Bé, Tá, or Arabic A, B, C; then short words of one syllable, and later other written matter.

But though he reads, and always aloud, his Koran and the extracts from it written on these boards, he does not, except in rare cases, understand a word of it. Having learned, however, to write in Arabic characters, he uses his knowledge to write, letters, &c., using the Swahili language.

One of the two boards illustrated belonged to a corporal of police named Nkwanda, at Fort Johnston. He had copied out a portion of the Koran, and, though able to read it again, did not understand what he read.

A man going to another part of the country takes his board with him, hence the reason of one finding its way to South Africa, whither natives from this country go to work.

Mr. Garbutt would rather lead one to imagine that these boards were common among the natives all over this country; this is erroneous, and the idea that they serve as "slates" is hardly correct.

They are only found among Mohammedanised Yao, and serve rather as prayer-boards, so that not having a Koran the native may still read some part of it.

HUGH S. STANNUS.

Africa, Uganda.

Kagwa: Ishmael.

Old Customs of the Baganda. Translated by G. C. Ishmael.

19

The following is a translation of two chapters in Sir Apolo Kagwa's book of *Old Customs*.

"These are our old customs about law:—

"In a case where a man has been defrauded, or his property kept from him, the aggrieved party takes 22 shells and goes to the chief to lodge a complaint. When the complaint is lodged, the defendant is summoned, and on his arrival the case begins. After both sides have been heard, the chief repeats to each party the statement he has made, and asks if it is correct, and the person questioned answers in the affirmative. After this the chief orders each party to give him a he-goat and a bark cloth. Two or three days are allowed for the payment of this fee. When the fee has been paid, the case is heard again, the evidence being repeated and questions asked as before. The chief then decides who has lost the case, and gives the grounds for his decision. If the loser is satisfied he returns the other side's property and pays his costs. If he is not satisfied, he neither returns the property nor pays the costs, but lays his complaint before a higher tribunal. If he loses his case here, he takes it before the Katikiro's (prime minister's) court. If he again loses, he takes it before the King in Parliament. If the king does not decide in his favour and the petitioner is still unsatisfied, he asks that he and the other party may be allowed to drink a cupful of datura seed juice. Both parties are then sent by the King, with one of his men, to Magunda, the chief who administers the drug. Magunda extracts

the juice from the datura seed and a cupful is drunk by each party. After they have drunk, Magunda makes a speech to the effect that the party who is not guilty will go to Magunda and thank him, while the guilty party will not move from the spot where he drank the datura juice. Dried banana leaves are placed in front of the two men, and they have to jump over these on their way to thank Magunda. After a time, when Magunda perceives that the drug has taken effect, and the people who are present shout out and make a noise, he strikes the earth with a stick, in order that the two persons who drank the datura juice should become very intoxicated and roll about on the ground. He then calls the two men to come to him. The one who is the less intoxicated and can jump over the leaves, goes and thanks the chief. The one who is too intoxicated to jump over the leaves and thank the chief loses his case. This decides the case finally.

"If a man go before a chief and accuse another of bewitching him or his relatives, and, the chief having ordered them to drink datura juice, the drug takes no effect on either, each party has to give the chief one head of cattle, one goat, and one bark cloth as compensation for bringing a false case before him.

"If a man digs a pit (game?) and covers it with grass on uncultivated land, and a cow or bull from a new grazing falls into it, the man who dug the pit gets a hind leg which he takes to his chief. The pit is then considered the property of the chief. The owner of the animal is entitled to the rest of the meat. The chief receives the leg of any animal which falls into the pit. The person who dug the pit is considered blameless, as all people who dig pits inform everybody in the neighbourhood of the position of the pit, and warn them against taking cattle to graze anywhere near it.

"If a person has any of his property stolen and suspects that it is in a certain house he informs his chief, who goes with him and searches the house in question. If none of the stolen property is found in the suspected house the complainant has to give the owner of the suspected house one head of cattle and one goat as compensation, and to prove that he had no grounds for his case.

"If a man commits adultery with another man's wife he is arrested, and all his property, his wives, children, cattle, goats, and all articles found in his house go to the husband of the woman with whom he committed adultery. The chief of the village receives a portion of the property. The prisoner is also handed over to the offended husband, but if the prisoner's chief is rich he buys him and pays for him in cattle.

"If a man has intercourse with the king's or chief's wife he is killed, as also is the woman. If, however, he should be a blood brother he is not killed, but is mutilated, his ears being cut and his eyes put out, or his teeth are extracted, his hand amputated, or his nose and lips cut off. The same punishment is meted out to the woman.

"Should a man to whom any sum is due meet his debtor on the road, he calls to anyone who happens to be passing to arrest both himself and the debtor. Having arrested them the passer-by instructs them to fetch their masters, chief, or sub-chief, as the case may be, to whom he hands them over after the debtor and creditor have each given him a goat. The passer-by receives these goats as remuneration for being instrumental in preventing a fight and bloodshed.

"If two men happen to be drinking together and one of them breaks or pulls up the doorpost of the other, the owner of the house receives one white goat, one white fowl, and a bead called *Ensinda emu*.* The act was considered unlawful, as the doorposts protected the house. When a person pulled down a house he could not use the doorposts for building or any other purpose; they had to be thrown away. When

* The natives originally paid the hut tax with these beads.

the owner of a house dies his successor sits on the doorpost when he succeeds; all the children are given names, and the owner or occupier washes his face seated on the doorpost every morning.

"Should travellers find any cooked food in a cooking-pot and take it forcibly, the woman who cooked it raises an alarm, and the people in the surrounding houses come out and fight the travellers. Should any of those who came to the woman's assistance wound one of the travellers, the woman is held responsible. If the case goes against her, when she is taken before the chief, she is handed over to the travellers, who take her away with them; the law being that cooked food does not kill a man. Should a man find food in the entrance of a house he is entitled to eat it. Should he, however, kill one of the inmates of the house over the food he is treated as a murderer, and is handed over to the relations of the deceased to be put to death.

"No one is allowed to sell or purchase anything of value, such as a woman, cattle, or goat, unless some one is present who will act as a witness and receive payment for his services. The percentage on the sale of a woman is a goat which has had a kid; on a slave, a he-goat; on a full-grown nanny goat, 5 shells (this was raised to 50 shells in the reign of Sama II); on an old shield, on which percentage had already been paid, 20 shells, and on an old spear, 10 shells. All articles had to pay a percentage. The custom prevented theft. Anyone found with an article, on which he had not paid a percentage, was considered a thief, but anyone who could prove that he had paid a percentage, when he purchased an article, was not considered to have stolen it. The person who received the percentage has to find the person who sold the article in question. When he finds him he gives the percentage received and points out the person who actually sold the article. If that person agreed to its sale he says to the man who received the percentage, 'Take your shells and go away. Let the proper man take your place. I did sell the article and am prepared to defend an action.' The person who was accused of theft is then blameless. The man who is looking for his property goes to the chief in whose jurisdiction the person who sold the property in question is living, and complains. The chief then instructs the complainant to bring his own chief to listen to the case, and, when the chief arrives, the defendant's chief hears it. Should the complainant lose he is termed a thief, and has to compensate the defendant as directed by the chief. The complainant's chief can pay the compensation and redeem the complainant should he care to do so. If the complainant is unknown to the chief, he will tell him to bring his father before him so that he may know him in case the complainant runs away. The complainant then becomes the chief's slave, and not a mere tenant on his land as before. The party who has won the case receives a part of the fine, say 30 per cent. If the man on whom the property is found fails to produce his witness, he is considered a thief, even if he be a chief, and has to pay heavy compensation to the owner. In the reign of Kakaka Suna, a man found with stolen property had all his possessions confiscated and was even put to death; hence the saying, 'If you can't find your witness, your middle finger is cut off.'

"If a man sets fire to grass and the fire destroys a house, that man has to pay the owner of the house the value of the house and of all property destroyed in it.

"If two men quarrel and one of them strikes the other with a stick, and the one so struck loses his temper and spears the other, the one with the spear wound wins the case, as the law holds that the spearer should have used a stick too. If A chases B and B strikes A gently with a stick, and B retaliates, and A then strikes him so hard as to cut his head open or do him grievous hurt, B would be considered guilty, as he was the first to use a stick.

"If a man goes into a village to trade, he must first give the chief some present before he sells anything, as otherwise the chief has the right to send him away.

Should he sell anything and refuse to give the chief a present when asked, he is driven away, and the man in whose house he sold anything has to give the chief a goat for entertaining the trader.

"If a bachelor guest commits an offence, the host is not responsible for him; the responsibility lies on the offender. If the host is unable or unwilling to redeem his guest, he gives the persons offended a *kahazi* (send off) of one head of cattle and one goat. (For such purposes the value of a cow is 2,500 shells and of a goat 1,000 shells.) The guest is then handed over to the offended parties, who can either put him or her to death or enslave him until such time as he is redeemed.

"Should a herd of cattle or goats eat or destroy crops, the owner of the crops keeps one goat until it has been redeemed by a hoe. Should the goat be eaten by wild beasts or stolen while held as a surety, the impounder is not considered responsible and the owner of the animal has no claim against him.

"Should a herdsman take his cattle through a graveyard, the owners of the graves detain one of the herd until it has been redeemed by the owner. It is considered a great disgrace to have graves trampled on by cattle. Should the animal be not redeemed within a short time, the owners of the graves can do what they like with it.

"Should one of A's cattle or goats gore one of B's cattle or goats and the animal die of the wound, A has to replace the dead animal, and the carcass of the dead animal is given him by B.

"Should a herdsman strike an animal not belonging to his herd, and that animal die of the effects, the employer of the herdsman has to replace the dead animal.

"If a man borrow a he-goat for the purpose of covering his nanny-goats, and the he-goat gets eaten by wild animals, the borrower has to give the owner of the lost animal a she-goat which has already had a kid. Hence, the saying, 'He who lends a male gets back a female.'

"If two boys who are herding together fight, and one of them loses an eye, the one who knocked out the eye has to give him a young woman, one cow, and two goats, because a one-eyed person is not loved by women and cannot obtain a wife. Should a boy knock out a girl's eye she receives two cows and a goat.

"If a woman wanders about and a man discovers her, or she goes to him, the man has to take her before the chief and explain the circumstances under which he found her. The woman then goes to the man's house, by the chief's order. Should she not be claimed within a year she becomes the man's wife, and is called a Mom-boze, or one who has come of her own free will. Should her relatives or husband discover her at any time they can take her away. If she has had children by the man with whom she is living, the children are the property of that man, and not of the person who claims the woman. If a man finds a woman, or she goes to his house and he does not report it to the chief, he is liable to be put to death or to become the slave of the person entitled to the woman.

"When the whereabouts of cattle- or goat-thieves is reported, the chief sends his men to arrest them. If the accused do not resist, they are brought before the chief and tried. If guilty they are punished with death, but they can be redeemed for girls or other articles. If the accused resist apprehension and some are killed, those sent out to arrest them are not liable to punishment.

"Persons found stripping the bark off bark cloth trees, or stealing bananas or potatoes at night, are speared. If the person so speared dies, he is thrown into the road with the article he was stealing tied round his neck, so that passers-by may know he was a thief. Should a thief be arrested, he has to pay very heavy fines and to be redeemed. The chief gets a goat or a cow out of the fine.

"Should a woman steal from another household a *koneu* (a wooden bowl in which banana fibres are pounded), and it is proved against her, she becomes the most degraded slave of the man of the household for ever. Should she be married, the husband gives the man whose *koneu* was stolen a white goat, and the *koneu* is taken back to the owner and the woman is released.

"*Twins*.—A midwife who delivers twins does not return home until the father has gone through one of the ceremonies connected with the birth of twins. On her departure she is given a goat. On the birth of twins, the word twins is not mentioned; should it be mentioned, the twins will die shortly afterwards. The word is not mentioned in order that the children may live. It was considered an ill omen to mention the word soon after the birth. The day after the birth the father consults a Lubale (god). The Lubale instructs him to consult the priest of the god Muwanga. Two days after his return he goes to his father or his father's successor to ask him to clothe the children. This is called *Okuluka abalonga* (to dress the twins). His father gives him a Salongo muto (small father of twins), and a Lubuga (an unmarried sister). The father of the twins (Salongo) is not allowed to look at these two persons in after life.

"On his return from his father's house he goes to his father-in-law's house where he is given another Lubuga. He then returns to his house with his relations and his wife's relations. On his arrival he sends for the god whom he consulted, who blocks up the door of the house and makes two holes in the back walls. The house is then divided into two rooms. The Nalongo (mother of twins) remains at the back of the house with her relations, who have come to dance the twin dance. The Salongo lives in the front part of the house. This ceremony is called *Kibululu*. The Salongo then steals a bunch of Nakitembe bananas, from the shamba of the person who is shut in the *Kibululu*, and wraps it in a grass called *Bombo*. He leaves this bunch of bananas in the entrance. The Salongo shaves a thin line, about the thickness of a finger, from his brow to the nape of his neck and from one ear to the other (resembling a St. George's cross). This ceremony is called *Amagoba*. The Salongo also wears bells round his legs, so that he should be known as a Salongo, and consequently not assaulted but allowed to take bananas from other people's shambas without hindrance. The parents are only allowed to eat bananas which have been cooked in their skins until the ceremony of *Mugerengejo* has been performed. A drum has to be beaten, one stroke at a time, continuously for a month after the birth of twins. The Salongo then instructs his relations to collect fibre and make dancing skirts. The skirt for the Nalongo is made of banana leaves that have been used for wrapping food in to be steamed. The Salongo muto wears at the dance a headdress made out of parrots' feathers.

"After these ceremonies have been performed the Salongo goes very early in the morning to the houses of his friends, and throws in the doorways bits of dried banana leaves, tied up neatly into little bundles. He then returns to his house for the twin dance. On the night appointed by the Lubale, that is on the appearance of the new moon, the Salongo kills a goat and a feast takes place. Any person who has committed adultery does not partake of this feast. This ceremony is called *Mugerengejo*. After the feast they go into the grass to perform the ceremony of *Kugalama* (to lie down). On arrival the Nalongo spreads a bark cloth on the ground and sleeps on her back. She is surrounded by people holding reed torches. These people turn their backs to her. She then places a banana flower on her abdomen. The Salongo strips, approaches her, and knocks the banana flower off with his penis. After this the people gather together, shout and dance and drums are beaten. On their return to the house the priest (who is known as a Mutaba) takes the bags in which the twins were born and places them inside the lumps of ant hill, used for placing under the cooking pots before the birth of the twins, and takes them into the grass.

"Should twins die after birth they are not buried until some time after death. The bodies are packed very firmly in *Bombo* grass and handed over to the Nalongo, who places them near the cooking place and the heat of the fire dries the grass and the bodies."

G. C. ISHMAEL.

England: Archæology.

Holden.

The Existence of an Early Palæolithic Bed beneath the Glacial Boulder Clays in South-West Suffolk. By J. Sinclair Holden, M.D.

20

The finding of even a few rude implements, *in situ*, beneath the blue boulder clay is of considerable interest and importance, as they afford evidence that man must have existed on this old land surface long before the commencement of the Glacial period. The following are particulars:—

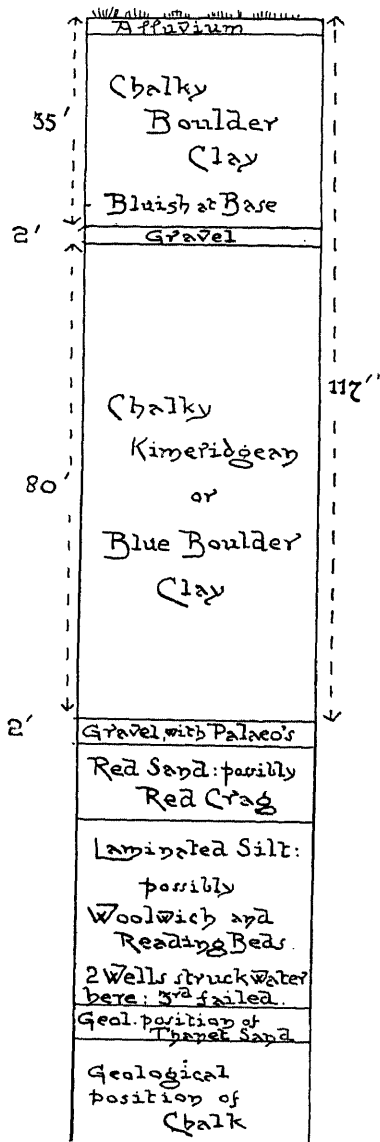
During 1909 three deep private wells were sunk in this portion of south-west Suffolk. They were about five miles apart, and ranged east and west. As they were all in parishes in the district for which I am medical officer of health, I kept them under observation.

The accompanying section shows the geological formations which occur here, and the average thickness of the boulder clays, at the O.D. height of 270 to 280 feet, on which level all the wells were situated.

After sinking through the chalky boulder clay, and the blue boulder clay, to a depth of over 100 feet, a seam of unrolled flint gravels was struck in each well averaging about 2 feet thick. I carefully examined what was bucket raised of this gravel, and found a few rude flint implements among it. These I sent to Mr. Reginald Smith, at the British Museum, who had them also examined by other authorities, and some were passed as being of human workmanship. Allowing for the very limited area from which these were obtained, if only two or three are genuine, it is still sufficient evidence of man's existence prior to the Glacial period.

The site of the wells was in the following parishes:—First, Great Waldingfield; yielded three genuine and several doubtful implements. The Rev. E. Hill, F.G.S., was with me at the time I first observed these indications, and also took section of the well. Second, Stanstead; yielded one genuine and several doubtful implements. Third, Hawkedon; specimens all doubtful.

An interesting connection with these wells occurs in a large gravel pit in the parish of Acton. This pit lies about four miles south of the line of the three wells and at the lower level of 130 feet on the slope of the Stour Valley. Here there lies, beneath 20 to 30 feet of chalky boulder clay, an accumulation of gravel, probably derived from the melting and retreating of the blue boulder clay



during an interglacial period. Boulders and gravels are much chipped and battered, showing torrent action; still among them are found some genuine flint implements of similar type to those I found in the deep wells, washed down, I would say, from a more southern portion of the same preglacial land surface.

The first find of palæoliths in Acton pit, about four years ago, was made by the Rev. J. D. Gray, late vicar of Nayland, and afterwards, with Mr. F. J. Bennett, F.G.S. and myself, various types were found. I think there can be little doubt that there is a connection with the implements in this pit and my wells.

There are some perplexing problems yet to be solved with regard to the glacial boulder clays in East Anglia; in north Suffolk the chalky and the blue are to be found lying side by side, while in south-west Suffolk the chalky boulder clays overlie the blue, with evidences of a long interglacial period. J. SINCLAIR HOLDEN.

England: Archæology.

King.

Small Kist and Urn at Tregiffian Vean, St. Just-in-Penwith, Cornwall. By H. King.

21

During ploughing operations in a field on the farm of Tregiffian Vean in 1903 the ploughshare grated on a flat stone hidden by the soil. The farmer testing this with a crowbar, broke it, and the bar slipped into a cavity below. He raised the stone and found a broken urn, portions of which he brought to me some time afterwards. The field was sown and lay under grass till the spring of 1907, when it was brought again under the plough and I had an opportunity of examining the place. I found a small kist with sides of small flat slabs standing on edge resting on undisturbed "rab" (i.e., the stiff, stony loam produced by the decomposition of the local granite) and covered by a slab broken in two. This I removed to my lawn at Carn Eve for its preservation.

The inside measurements of the kist are—base, 24 ins. by 15 ins.; height, 12 ins.

The broken urn has been pronounced by the authorities at the British Museum as of date 400 B.C. No bones or ashes were found, but the original discoverer said the pot was lying on its side.

H. KING.

REVIEWS.

India: Mysore, Coorg.

Rice.

Mysore and Coorg from the Inscriptions. By B. L. Rice. Published for the Government of Mysore by A. Constable & Co. London, 1909. Pp. 238. 25 x 16 cm.

22

Since 1865 Mr. Rice has been engaged in the task of deciphering and translating the ancient inscriptions which are found in more abundance in southern India than in any other part of the country. Of these, twelve volumes, under the title of *Epigraphia Carnatica*, have already appeared. In the present book Mr. Rice has abstracted the historical information supplied by the inscriptions, some of which are found on copper plates, others engraved on religious and secular buildings. Thus for the first time the history of Southern India has been placed on a safe chronological basis, and the fortunes of many obscure local dynasties have been elucidated. The most interesting discovery in the course of the survey was that of a copy of the edicts of the great Buddhist Emperor, Asoka, thus proving that his dominions extended to the very south of the peninsula.

This book provides much material to the student of religion and social life. The original faith of the people was snake worship. A legend, which seems to have little historical foundation, ascribes the introduction of Jainism, which supplanted the primitive animism, to the famous Chandragupta, the contemporary of Alexander the

Great and the founder of the Mauryan dynasty. He is said to have become a Jain recluse at the end of his life. Jainism for many centuries remained the state religion, and one of its most remarkable monuments, the colossal image of Gomata, 57½ feet high and carved out of the solid rock at Srāvana Belgola, dates from about A.D. 983, and is illustrated by Mr. Rice. Jainism gave way to Brahmanism, first the cult of Siva being popularised in the eighth century of our era, and that of Vishnu in the twelfth. Brahmanism was thus introduced at a comparatively late period, and the characteristic form of South Indian Hinduism was allowed to develop free from Aryan influence.

The chapter dealing with manners and customs contains much of interest. The habit of self-immolation, not only in the form of suttee, of wives on the funeral pyres of their deceased husbands, but also of men who sacrificed their lives on the death of their raja or in fulfilment of a vow, was common. The earliest reference to the healing art is contained in a quaint story which tells how some soldiers on a campaign in the eleventh century were compelled by famine to eat human flesh, and were cured of the resultant indigestion by doses of elephant meat. The chapter on administration supplies many instances of the remarkable methods of government in this primitive community.

Mr. Rice and the Government of Mysore, by whose liberality this important work has been completed, deserve the congratulations of all interested in the history and ethnology of Southern India.

W. CROOKE.

Ceylon.

Parker.

Ancient Ceylon. By H. Parker. London : Luzac, 1909. Pp. xiv + 695. 23
26 × 16 cm. Price 25s.

This important and valuable work deals with ancient Ceylon in various aspects. Mr. Parker has spent more than thirty years in irrigation work in the island, and during that period has devoted his attention not only to strictly professional subjects, but to others of archæological and anthropological importance. In this book he gives the result of his researches in these subjects, and this result is, and will long remain, of the greatest value to students. There has, in fact, hitherto been no compendious treatise comprising information on all these subjects, and Mr. Parker's work fills a real gap in the literature dealing with eastern races. A mere *résumé* of the points raised is sufficient to show the comprehensive nature of the book.

In the first part he deals with the first inhabitants of Ceylon, and especially with the Vaeddas or Veddas, both ancient and modern. He considers that the name Vedda should be identified with the Pāli Vyādha or hunter, and hence that the name was once bestowed on the aboriginal inhabitants by the northern invaders. The modern Veddas, both the settled village Veddas and the forest Veddas, are remnants of this ancient race which have not yet been assimilated by the Sinhalese, although they have lost their ancient language, and their present tongue is a dialect of Sinhalese. Further, Mr. Parker holds that a large part of the Sinhalese population is of Vedda or aboriginal blood, and that the Kandian Sinhalese, especially, may be identified with them. The Wanniyas stand in very close relation to the Veddas, but have lost the peculiar dialect and speak ordinary Sinhalese. The coast tribes have in a similar manner been influenced by the Tamil population and have adopted the Tamil language. The Nagas of the north coast Mr. Parker compares with the Nayars of the Malabar coast of South India. These conclusions appear to be borne out by the mass of information Mr. Parker has brought together as to the history, physical anthropology and customs of these primitive tribes, and will probably be found in accordance with the recent researches of Dr. Seligmann, with whom Mr. Parker has been in communication. The result seems to amount to an establishment of the theory that the Veddas are a remnant of a pre-Dravidian race formerly in possession of the greater part of Ceylon,

and the general admission of the fact that they are of high caste, in spite of their present debased condition, points to the fact of their having been originally a ruling race enjoying a higher degree of civilisation than at present. This is opposed to the opinion of Virchow, who however, had not access to many now well-established facts.

The chapters on archæology, on coins, weapons, tools and games are all full and instructive but cannot here be dealt with in detail. The games, both indoor, outdoor and religious, Mr. Parker compares with those of India, Arabia and Africa, with which he is personally acquainted. Attention may also be drawn to a most interesting disquisition on the meaning and origin of the cross and Swāstika (Chapter XV). Mr. Parker considers that the cross is in origin a charm against evil spirits, one bar representing a river or obstacle to be overcome, and a transverse bar representing its successful crossing or conquest. The developed cross is often enveloped in a protective square from which the Swāstika is evolved. This theory is fully worked out with abundance of illustration and will evidently furnish a fruitful subject for discussion.

M. LONGWORTH DAMES.

Spain.

Meakin.

Galicia, the Switzerland of Spain. By Annette M. B. Meakin. London : **24**
Methuen, 1909. Pp. xi + 376. 224 × 14 c.m.

Miss Meakin has done good service in calling attention to a little-known corner of Europe, which possesses much interest for travellers of all classes—for the student of archæology and ethnology—as well as for the lover of the picturesque; though the ordinary armchair tourist must not expect the luxurious hotels and travelling facilities that he enjoys in Switzerland proper. Galicia, situated in the extreme north-west angle of Spain, just north of the Portuguese frontier, occupies an almost unique position in the Iberian Peninsula, having never been completely subjugated by either Roman or Moor, and consequently retains many features of the old Iberian and Celtic times. The author writes ably and concisely on the racial question, and notes the influence of the old Phœnicians and of the invasion in the fifth century by the Sueves, who form the subject of so many Spanish historical legends. With archæology and architecture Miss Meakin deals at length. She gives a comprehensive description of the cathedral at Santiago, while the legend of the bringing of the body to St. James the Apostle to Spain is vividly told, as, indeed, are many other historical and legendary episodes. There is an interesting account of a visit to the prehistoric rock-drawings and so-called “cup and ball” marks, which have been recently discovered by Señor E. Campo near Pontevedra. “Cup marks,” writes the author, “are to be found in many varieties in almost every part of the world, the most frequent being concentric circles with a central cup or dot, and this is the kind that I found upon some flat granite boulders on a rocky slope near a pine wood about half-an-hour’s walk from Pontevedra.” Miss Meakin illustrates these, does not agree with the theory of their Phœnician origin, and compares the marks with those found in India, Scandinavia, Cornwall, and the east coast of Scotland. Referring to some illustrations in the Proceedings of the Society of Antiquaries for 1899, she writes, “Many of the drawings are almost exactly like those I brought with me from Pontevedra. They look as though they must have been the work of one and the same race. As they are nearly always found close to the sea, it looks as if they must have been done by a seafaring people.” Space prohibits any extended review of this work, which is brightly written, well illustrated, and, besides being a pleasant record of the author’s travels, forms quite an antiquarian, archæological, and historical encyclopædia of the places visited. The social life, manners, and superstitions of the peasantry are duly noted, the flora and fauna are not neglected, while it may gladden the heart of some readers to learn that trout “abound in all the rivers, and would furnish plenty of sport to British anglers.” T. H. J.

Melanesia.**O'Ferrall.**

Santa Cruz and the Reef Islands. By the Rev. W. C. O'Ferrall, a Missionary in Santa Cruz, 1897-1904. Published by the Melanesian Mission. Illustrated by fourteen photographic reproductions by I. W. Beattie, of Hobart, Tasmania. 15 x 20 cm. Price 1s. **25**

This little account of one of the most interesting of the Western Pacific groups opens with an historical sketch. The group includes, besides the three large islands of Ndeni (Santa Cruz), Utupua, and Vanikolo, the Duff group (Taumako) and the Swallow or Reef Islands. It was on Santa Cruz that Mendana first landed, and where he afterwards died. Quiros, his successor, on a later voyage (1605) discovered Taumako, and Captain Carteret in 1766 visited the Reef Islands, which bear the name of his ship. In 1797 Captain Wilson, of the missionary ship *Duff*, touched at the group, and it was at Vanikolo that the ill-fated *Perouse* perished; such, Mr. O'Ferrall says, is briefly the romantic story of the discovery of these islands.

After a sojourn of seven years in the group, the author has been able to gather much information about the habits and customs of the natives, which he has put into a concise and pleasing description. Some day he may be induced to write a more substantial work; in any case, he has set an example which might well be copied by all missionaries stationed among savage races. Missionaries owe a large debt to ethnologists for their neglect in the past in this respect, and before it is too late we hope they will do their best to collect and publish what material is still left.

The photographs are full of interest and well illustrate the subject, such as canoes, round huts, club houses, mat making, ghost houses, and dancing grounds. It is a pity, however, that the little book is not paginated. J. EDGE-PARTINGTON.

India : The Bahāwalpur State.**Malik Muhammad Dīn.**

The Bahāwalpur State Gazetteer. By Malik Muhammad Dīn, M.R.A.S. Lahore, 1908. Pp. 392. 27 x 17 cm. Price 6s. **26**

The Bahāwalpur Native State, situated in the south-west of the Panjāb, supplies a link, geographical and ethnological, between that province, Sindh and Rajputāna. The most interesting geographical feature is the progressive deterioration of the fertility of the soil, which apparently resulted from a diversion of the courses of the Sutlej and Jumna rivers. This seems to have been one of the causes which produced the desert tract, known as the Thar, or Great Western Desert, which extends from the south-west Panjāb into Sindh and the Rajput States of Bikaner and Jaisalmer. This part of India has hitherto been little known, and this monograph supplies much interesting information. The writer deals little with pure ethnology, except that he furnishes valuable information on the identity of the Jats with the Rajputs. He supplies a complete account of the domestic rites, which illustrates the survival of animistic practices among a people who have now been converted to Islam. His account of the many holy places, especially Uch Sharif, where every inch of ground is said to cover the remains of a saint, is full of interest, and is a valuable supplement to other records of Muhammadan hagiology. Material clearly exists, among these primitive races, for a more detailed ethnographical survey conducted on the lines of that now being carried out by Mr. H. A. Rose in the neighbouring province of the Panjāb.

W. CROOKE.

New Britain Archipelago.**Pullen-Burry.**

In a German Colony. By B. Pullen-Burry. London: Methuen & Co., 1909. Pp. ix + 234. Illustrations and two maps. 19 x 12 cm. **27**

In a German Colony is an account of a lady's visit to Herbertshöhe, the capital of the German Protectorate on the island of New Britain, the stopping place of the German mail-boat sailing monthly between Sydney and Hong Kong. The Protectorate

includes the New Britain Archipelago, German New Guinea, the Marshall, Caroline and Ladrone Islands with Buka and Bougainville, the westernmost islands of the Solomon Group. From the outset the difficulty of the nomenclature of this part of the world is realised by the authoress, as on the same page she speaks of New Britain and New Ireland as well as the Bismarck Archipelago. "I prefer," she says, "to employ the names with which our atlas has familiarised us, for the nomenclature of these regions is maddening. In addition to the names which the islands had received from their discoverers, who were mostly British navigators, there are those with which the Germans re-baptised them on the acquisition of the colony. Then there are the native appellations in constant use between the planters and the Kanakas." Herr von Luschan some time ago strongly urged the retention of native names, and it seems a pity that this has not generally been adopted. In her notes on native customs the authoress has evidently derived much of her information from Parkinson's *Dreisig Jahre in der Südsee* (reviewed MAN, 1908, 49), and from a visit she paid to the author of that work, as well as from Bishop Coppée of the R.C. mission.

The probable aboriginal inhabitants of New Britain are the Baining, inhabiting the mountain regions to the west of the peninsula, and having both language and customs dissimilar to those of the other inhabitants of the archipelago. Gustav Fritsch, a German traveller, has examined fifty skulls of these people, and considers they resemble the Australian type. With regard to these people the authoress refers to Dr. Snee's work on the South Seas, but gives no title or reference. Amongst the inhabitants of the Gazelle Peninsula magic is the dominating influence of all actions; everything they wear, all the face ornamentation, have their special significance. Shedding of tears is denoted by three lines from the eyes downwards on to the cheek, lines from the root of the nose semicircling the eyes represent a butterfly; circles round the eyes, an owl. Certain patterns belong to particular families.

Consequent on the number of channels from which the authoress derived her information there is a certain amount of repetition, but, considering the shortness of her stay in the group, and that mostly at Herbertshöhe, she has collected sufficient matter to make her work both interesting and instructive; in addition there are seven (not eight) photographic reproductions of natives and two maps.

J. E.-P.

Eugenics.

Whetham.

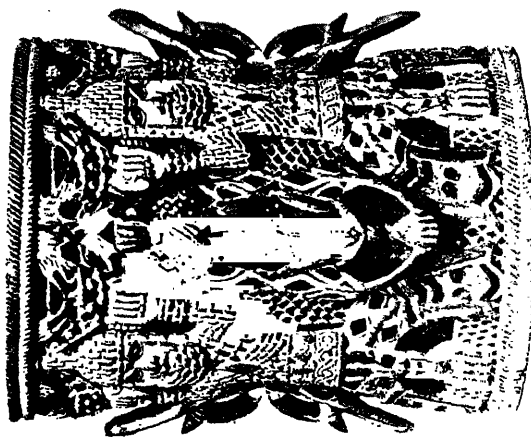
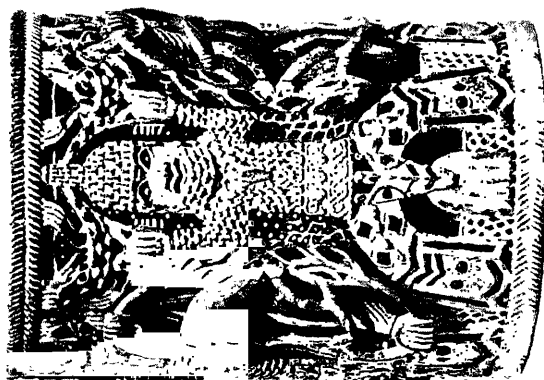
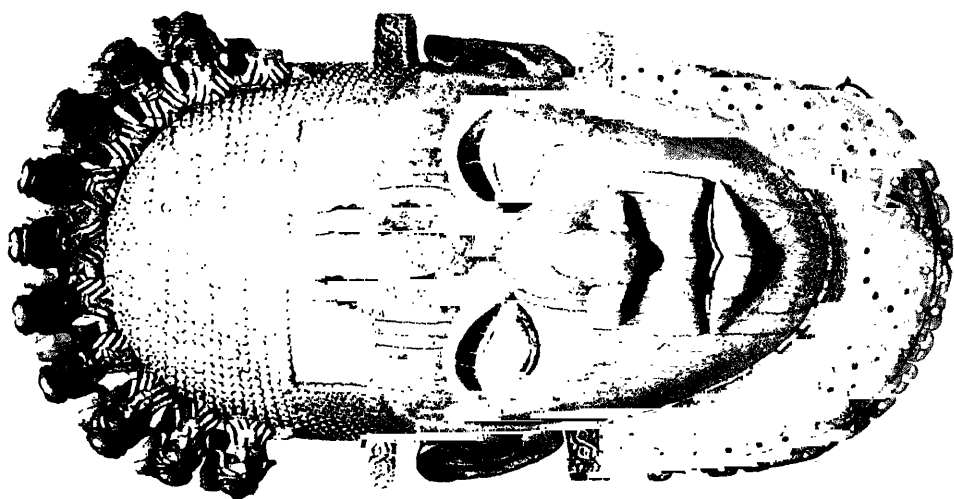
Eugenics and Unemployment. By W. C. D. Whetham, M.A., F.R.S. Cambridge: Bowes and Bowes, 1910. Price 1s.

28

The author of this book gives some significant statistics tending to show that the changes introduced into our national life by the deleterious teaching of Malthus and modern industrial conditions are slowly but surely lowering the average efficiency of the people. He points out that the crude annual birth-rate of England and Wales has fallen from 36 per 1,000 in 1876 to 26 per 1,000 in 1909, owing, no doubt, to the wide dissemination of the Malthusian heresy at about the earlier date. To show that this fall in the birthrate has taken place almost exclusively among the more efficient classes of the population, he points out that, in the case of the families of persons whose biographies appear in *Who's Who*, the average number of children before 1870 was 5.2, while after 1870 it was only 3.08. In contrast with this select class is that of those persons whose children use the special schools for the mentally defective, &c., where the average number in the family is now 7.3.

The application of the principles of Eugenics to the problem of unemployment suggests measures widely different from those advocated by popular politicians, and though the author wisely admits that the science of Eugenics is still in its infancy, he clearly shows that enough has already been achieved to make a knowledge of its principles essential to all true social reformers.

J. G.



IVORY CARVINGS FROM BENIN.

ORIGINAL ARTICLES.

Africa: Benin.

With Plate D.

Read.

Note on Certain Ivory Carvings from Benin. By C. H. Read, LL.D., P.S.A.

29

It is not to be expected that the city of Benin itself will for the present continue to supply any great number of works of art. Such specimens as come into the market will doubtless form part of collections made at the time of the punitive expedition. Most of these, however, are well known, and it is improbable that any great surprises are in store. The late Sir Ralph Moor, who was directly instrumental in securing the bulk of the Government share of the loot, was fortunate enough to obtain for himself some pieces of exceptional merit, and the whole of these were dispersed after his death. The carvings shown in the plate have been added to the already fine collection at the British Museum, where they fill a gap, and serve to show that Sir Ralph Moor was a good judge of the quality of native work.

The three objects shown in the plate are all of exceptional merit and interest. They consist of two elaborate armlets and a mask, carved in ivory. The armlets are practically identical, and the description of one will serve for both. Each consists of two cylinders working one within the other, carved from the solid tusk, but so contrived in the carving that the two are interlocked by the projecting ornament on the inner cylinder passing through openings in the outer one, and so making the two inseparable without violence. This arrangement recalls certain Chinese carvings, in which, however, such extravagant ingenuity is held to be natural and characteristic. Complicated as the design in these armlets may appear at first sight, a slight analysis

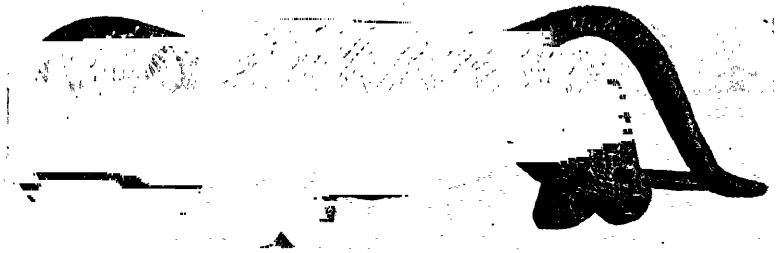


FIG. 1.

shows it to be quite simple. In reality there are but two factors applied to the making of it. First of these is a standing figure of a king, with legs in the form of catfish, and hands upraised, each holding a leopard; his legs form a kind of arch, and in the middle is a crocodile head grasping a human hand in its mouth; he wears a cap, surcoat, gorget, and necklet all of coral beads.* The details of the catfish, crocodile's head, and the spots of the leopards are all overlaid with copper plates. This figure is repeated four times around the armlet, and is carved as part of the outer cylinder, the whole of the background being cut away. Between the figures of kings are repetitions of a curious design. This on examination proves to be composed of two elephants' heads, one pointing upwards, the other down; the shape of the head is emphasised by three bold ribs, from the outer of which proceed the two tusks, meeting in front; the trunk is a twisted bar terminating in a human hand, grasping two branches with leaves; the outlines of these proceeding from above and below form an oval. The spaces between the ribs on the heads and the middles of the leaves are filled with copper inlay. This design is on the inner cylinder, and is carved in even higher relief than the figures of the kings on the outer; the whole of

* Cf. Read and Dalton, *Antiquities from the City of Benin*, Plate XVII.

the background that can be reached by a tool has been pierced with rows of small holes close together.*

The mask stands on a much higher plane, artistically, than the armlet, and is clearly the work of one of the best artists that the Bini court possessed. It is carved from the middle of a large tusk, and both in design and finish is the finest thing that has come from Benin.

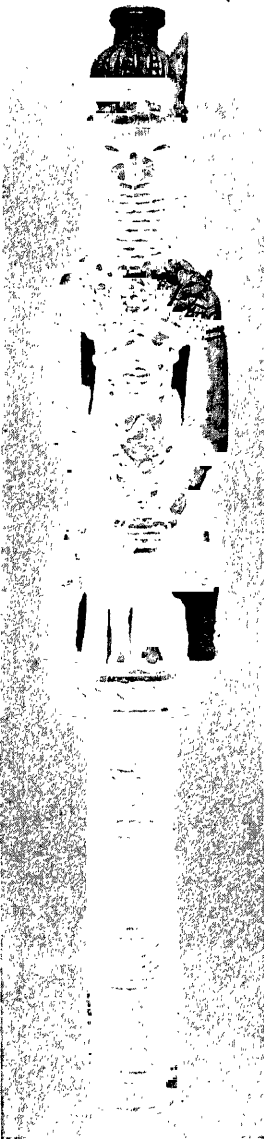


FIG. 2.

The sculptor had a knowledge and observation, and a capacity for using both, that are but rarely found in savage Africa, and this much can be seen from the figure in the plate. The eyes are outlined with iron, recalling the ancient Egyptian method, and the tribal marks on the forehead were of the same metal; beside these are groups of four faint ribs proceeding vertically from the inner side of the orbit. The hair, which is squarely cut over the forehead and ears, is indicated by a series of closely set knobs, each having a hole in the middle; and a kind of triple tiara is produced by twisting up the hair in small tails, each having a bead on the end; the front row is symbolically treated, and carved to represent a row of heads of Portuguese with long straight hair and beards, the eyes and hats being shown in copper. The ears of the mask are well carved, and above and below each is a pierced lug which has clearly served for a cord to pass through for suspending the mask, probably from a man's neck. A collar of coral beads is conventionally represented beneath the chin, and from this proceeds a pierced flange on which is carved a plaited design inlaid with copper. The hollow back of the mask is as highly finished as the front, though unornamented. A mask of this kind is in the Pitt-Rivers Museum at Farnham, Dorset, but, though an interesting and good specimen, is not comparable with the example now in question.†

The other two ivory carvings shown in Figs. 1 and 2 are not of such exceptional character as those just referred to, but they are at the same time unusual. The first of these is the figure of a leopard, a favourite animal in Bini art, carved from the tusk near the butt, so that the section of the carving is C shaped. The style is somewhat conventional, the spots of the beast being left as plain circles on a roughly hatched surface, and in the middle of each spot is a stud of copper. Such an object from its form would be well suited to ornament a horizontal pole in a house, and around the edge are seven large holes which might well have served to attach it in some such position. The other object is a bâton surmounted by a mounted warrior dressed in all the richness of Bini fashion. He is riding astraddle, holding a spear in his right hand, and the single rein in his left; he wears the usual high

collar of coral beads, a necklace of large teeth, and an elaborate surcoat reaching to his knees. Such bâtons are not uncommon in Benin collections. General Pitt Rivers (*op. cit.*, Pl. V., Figs. 19-24) gives figures of several in his collection; and in the

* For a similar armlet of simpler make see Read and Dalton, 1899, Pl. VI, 5.

† Figured in A. Pitt-Rivers' *Antique Works of Art from Benin*, 1900, Pl. 6, Figs. 25, 26.

British Museum the bronze panels frequently show the natives holding such staves, sometimes surmounted by a bird (Read and Dalton, Pl. XXX).

In the large volume on the Benin antiquities by Mr. O. M. Dalton and myself, just referred to, we reproduced a number of ivory carvings, cups, hunting horns, and spoons, that bore in many cases representations of European design, such as, for instance, the coat of arms of Portugal. This class of objects is found in a good many continental museums, and not infrequently described as being of mediæval European work. That they are of negro manufacture, however, there can be no question, though it might fairly be argued that there is no evidence to prove them to be of Bini make. The interest of the specimens now in question, apart from their obvious artistic qualities, is that they show conclusively that the Bini craftsmen were fully capable of producing work of quite as high a type, without the aid of European motives, and, as far as we can tell, without European suggestion. A comparison of the mask in the plate, for example, with any of the pieces showing European ideas is, of the two alternatives, rather in favour of the former. A great deal of time has been spent by various writers in attempting to trace different origins for this very remarkable native art. Some enthusiasts have even gone as far as to attribute it to the influence of the art of ancient Egypt. A recent writer in *Globus** has been at great pains to reproduce a number of Indian panels of superficially the same kind as those characteristic of Benin, and is convinced that he has shown the style and make of these latter to be derived from Indian models. It is hardly worth while to repeat the evidence in favour of the Portuguese influence that is given at length in the British Museum volume just referred to. But it is just as conclusive now as when it was written eleven years ago, and a cast bronze panel with reliefs from Italy or France necessarily presents the same features as one from India or Benin, and would be of equal weight as showing French or Italian influence.

In the case of the panels from Benin the style of the art is unquestionably native, while the metal of which they are made has been shown by Professor Gowland's analysis to be certainly Portuguese. To argue for an Indian origin in face of these two facts is only to waste time and serves no useful purpose. C. H. READ.

Andamans.

Puluga. By A. Lang.

Lang.

30

Though I am greatly guilty of a "theory of a primitive All-Father," which to Mr. A. R. Brown seems "nothing but a system of elaborate misinterpretation" (*Folk-Lore*, XX, 3, p. 258), yet his article, and his controversy with Père Schmidt, are full of interest to me, and I think I discern the point where Mr. Brown and I diverge. It is a point of great importance. He writes (*MAN*, 1910, 17, p. 34): "I carefully abstained from comparing the beliefs of the Andamanese with those of any other peoples, whether related or unrelated, because I am convinced that such comparisons are more dangerous than they are helpful." Thus it appears that there is to be no study of comparative mythology. But Mr. Brown may mean that an observer on the spot should merely give his facts; what I doubt is, whether or not he allows the stay-at-home reader to try to strike light out of comparisons. Assuming that liberty, under all reserves, I will try to show how the case of Puluga strikes an inquirer bred in the old-fashioned comparative method. I should say that I have no preconceived opinions to the effect that the male Puluga of the isles Bale and Bea is part of an older belief, though it is of a far more usual type of belief than that in the female Biliku or Bilika of the more northern group.

Mr. Brown's conclusions are that "Puluga is a personification of the N.N.E. monsoon, and is one of a pair, the other being Daria" (elsewhere Tarai, Teria,

* W. Crahmer, *Globus*, Bd. 94 (1908), p. 301; Bd. 95 (1909), pp. 345, 360; Bd. 97 (1910), p. 78.

Deria), "the S.S.W. monsoon" (MAN, p. 33). The words Biliku, Bilika, denote spider, as well as the being Biliku, in the northern isles; in the southern Bilik and Puluga are only applied to the mythic being, and, I presume, in *these* isles the common spider is otherwise named (*Folk-Lore*, p. 259). It seems to me conceivable that the southern islanders have tabued *puluga* for spider, and reserved it for the mythic being. Mr. Brown "could find no sufficient evidence for any of the "explanations that suggested themselves to him" "of the connection of Biliku with the spider" (MAN, p. 35).

Why a monsoon should be called a spider is indeed a puzzling question! In my old-fashioned comparative way I am anxious to know whether any parallel exists in the mythology of other peoples dwelling in the region of monsoons? We must remember that the N.E. wind is not *called* Biliku, but is styled Biliku Boto, Bilik Tau, Puluga Toa, Puluga Ta; while in the four northern isles the S.W. wind is not styled Tarai, but Tarai Boto. I do not observe that Mr. Brown translates Boto, Tau, Toa, and Ta, but we may, under correction, and corroborated by Mr. Man (*Journ. Anthr. Inst.*, XII, 38, for Ta), guess that these words mean *wind*: wind of Biliku and of Puluga, wind of Tarai. If so, at present the winds are distinguished from the beings who send them.

Mr. Brown "has carefully avoided attributing to the Andamanese, even in the "past, any belief for which there is not direct evidence . . ." (MAN, p. 34 (5)). But he is human, and has reached the conclusion, for which there can be no "direct evidence," that "Puluga is a personification of the N.N.E. monsoon." We cannot travel into the past, and observe the ancestors of the Andamanese while destitute of Puluga, but beginning to personify the S.E. wind under a name meaning spider, certainly a strange name for a wind. This spider (or his brothers or sons) is not the wind, but he, or his kinsfolk, sends the winds. The N.N.E. wind accompanies fine weather, and it is not Tarai, of the rainy wind, but Puluga, who sends all storms. This "particularly puzzles" Mr. Brown (*Folk-Lore*, p. 267), and I do not wonder at it. But why Spider?

On my obsolete method of comparison, though I cannot explain why a spider, of all things, was chosen as the name of a potent being (*not* of a wind, Puluga and Biliku do not mean wind), I can at least offer parallels. The spider, as a potent being, is Ananzi, the spider of negro mythology. Stories about him and his feats are called "Nancy stories" in our West Indian colonies. I have no books at hand on Ananzi the spider in African beliefs, but it is plain that a spider may be a leading character in mythology, in places wholly remote from the Andaman Isles.

Again, we all know the potent being of Bushman belief, named (in Bleek's theory) after the Mantis insect, Cagn. On Cagn I have read Orpen (*Cape Monthly Magazine*, IX, 1877, July) and Bleek, who identifies Cagn with the Mantis insect (*Brief Account of Bushman Folk-Lore*, London, 1875, cf. *Myth, Ritual, and Religion*, II, pp. 34, 35, 1901). Father Schmidt quotes, as to Cagn, Arbousset and Daumas (1872), A. Merensky (1875), Wangemann (1872), Orpen, and Bleek, but doubts certain points in Bleek's version. He does not like the entomological etymology (Schmidt, *Die Stellung der Pygmäen Völker*, pp. 236-241). It is superfluous to name other theriomorphic potent primal beings of savage belief usually opposed to each other like Tarai and Biliku. We all know the North American Wolf and Raven, and the South-East Australian Eagle Hawk (Punjel) and Crow, the American Great Hare, and so forth. There is the usual confusion; Puluga, the spider, is anthropomorphic (like Baïame and Daramulun) (*Folk-Lore*, p. 270).

Now, guess for guess, I think, from the parallels adduced, that Biliku (female) and Puluga (male) are creations of imagination in search for a first cause: Biliku "created" earth, sea, and sky in many myths, and they (or he and she) are "definitely

"separated from the ancestors, and are not regarded as one of them" (*Folk-Lore*, pp. 262, 264-267). Thus, as far as I may conjecture, Biliku-Puluga—spiders—are not the personifications of the N.N.E. monsoon, which is their Boto, Tau, Toa, Ta—their "Wind of God," as in Kingsley's "Ode to the East Wind."

The question is of no great moment. Puluga is there now, however he came there, about which neither Mr. Brown or I can do more than guess.

The great peculiarity about Andamanese mythology is that, in the dualism so very common in savage and other beliefs, Biliku "has come to occupy so large a place in "Andaman mythology compared with the other"—Tarai. This has caused Mr. Brown to "wonder many times" (*Folk-Lore*, p. 267). If he did not think that "comparisons "are odious" he would wonder less, for in savage mythology the better of the two opposed beings, though often thwarted by his opposite, is much the more prominent and victorious figure. In the isles "there seem to be no legends at all concerning "Tarai" (*Folk-Lore*, p. 267), so that Tarai, if there be no legends at all about him, can scarcely be regarded as a potent being, and as "the counterpart of Biliku" (*Folk-Lore*, p. 259). Yet, as in the north he is the husband of Biliku, he is so far personified, and it is curious that there are no legends about him; some may, perhaps, be discovered. A person of whom no legends are known, at all events, is no "counterpart" of a person about whom there are so many legends, and who is so puissant as Biliku-Puluga.

As to his or her ethical aspect Mr. Brown found no corroboration of Mr. Man's statements. He therefore "ventures to think that, perhaps unwittingly, Mr. Man "suggested to his informant that Puluga was angry if one man wronged another, and "the native of course agreed. . . ." (p. 271). That is cutting the knot with an axe! Can anyone believe that Mr. Man inquired of only one informant, made suggestions to him, and accepted his evidence?

Mr. Man, confessedly a careful observer, who lived rather longer (namely, eleven years) in this region than Mr. Brown did, writes thus: "I have taken special care, not "only to obtain my information on each point from those who are regarded by their "fellow tribesmen as authorities, but who, from having had little or no intercourse with "other races, were in entire ignorance regarding any save their own legends. I have "besides, in every case, by subsequent inquiry, endeavoured to test their statements, "with the trustworthiness of which I am thoroughly satisfied" (*Journ. Anthr. Inst.*, XII, p. 157).

Mr. Brown can "speak with ungrudging praise" of Mr. Man's book (*Folk-Lore*, p. 257). I think we may suspend our opinion where the two authorities differ, without deciding that Mr. Man was, on this point, so strangely careless in collecting and testing evidence.

I have but one other remark to make. Mr. Brown speaks of a *suggestio falsi* in Père Schmidt's use (in English) of the word "torch" where Mr. Brown uses "fire-brand." But as, in German, Père Schmidt employs the term *Feuerbrand* where Mr. Brown uses "fire-brand," perhaps we need not blame the learned writer for a *suggestio falsi*; some accident of translation seems more probable than *suggestio falsi*; and this view is not the less courteous. I refer to Père Schmidt's *Die Stellung der Pygmaen-Völker*, p. 206 (Stuttgart: Strecker und Schröder, 1910). Both Puluga and mortal men "brandish burning logs," says Mr. Man, against evil spirits (*Journ. Anthr. Inst.*, XII, pp. 97, 152). We are likely to understand the subject better when we have Mr. Brown's book in our hands and can compare it with that of Mr. Man. In the meantime, between monsoons and moons in mythology, and arguments drawn from conchology and conjectural etymology, a wise passiveness seems an appropriate mental attitude.

A. LANG.

New Zealand.

Edge-Partington.

Maori Forgeries. By J. Edge-Partington.

31

Since my note on Maori forgeries appeared in MAN (1909, 31) I have received two very important communications on this subject, one from Professor Andree, of Munich, confirming my statement with regard to the manufacture of green-stone objects in Germany, and drawing my attention to a visit he made to the factory, described by him in *Zeitschrift für Ethnologie*, Heft 6, 1907, p. 943. I append a translation of part of this article, but would refer those who take an interest in this question to the original, since the whole is extremely interesting and important:—

“I had heard that the lapidaries of Oberstein and Idar manufactured objects of New Zealand jade, and, moreover, produced extraordinarily accurate copies of the old Maori weapons and ornaments.

“In order to investigate the matter, in the summer of 1907 I visited the pretty little localities in the Nahe valley (on the Bingerbrück-Metz. line), in Birkenfeld, an outlying province of Oldenburg, where a large number of lapidaries are engaged in the cutting of hard stones. . . . The hardest material which is worked there is New Zealand jade, the cutting, grinding, and polishing of which is, however, relatively easy of accomplishment.

“Articles which a Maori never could have manufactured, at the expense of any labour, such as goblets, cigar cases, bowls, coffee cups, of jade, as well as ornaments of the most varied description, are to be seen in the Gewerbehalle; but such things were of less importance to me than the imitations of Maori weapons, Tiki, Mere, and ornaments, which had also been made in Idar. The principal firm is that of Jakob Wild, who most courteously showed me his method of manufacture, into the technicalities of which I will not enter. I must make it clear that there is no question here of forgeries; the manufacturer quite openly advertises them as his own work, copies of genuine originals, and sells them as such.

“It must be noted that these objects are mostly made in response to commissions received from England, and are also sent direct to New Zealand. Here they are sold to globe-trotters at a high price; or even are put on the market as genuine Tiki, &c., and so, as I know from actual experience, find their way into Ethnographical Museums. . . . These Idar facsimiles are absolutely exact copies of the originals; at least I could perceive no difference, though such might be apparent to an expert after a closer comparison. The material is genuine, the forms are exact reproductions of the original antiques, and the polish is equally good.”

The other communication was from Mr. Hamilton, the Director of the Dominion Museum, Wellington, N.Z., in which he says:—

“I have reason to believe that some things recently purchased in London, made of bone and brought out here, are not genuine, and it is also quite true that a considerable number of bone relics of various kinds are manufactured in Auckland. So long as they are simply bought as curios by the ordinary tourist it does not matter so much, but, if they proceed to give them to museums and they take their place in the show-cases as specimens of Maori work, the matter is more serious. I lately had a visitor from Auckland who brought down a considerable number of most interesting specimens to sell to me. They were so well made that I must honestly confess I should have been deceived in at least two instances. The value of the collection was, at current prices, somewhere between £40 and £50. Fortunately the vendor left them with me for examination at my request, and I discovered ample proof that, although no exception could be taken to the method of the work or design or pattern from their general appearance, yet they were undoubtedly forgeries. I think it would be well if you were to insert the tenor of this letter in MAN, and more especially to point out that, so far as these bone and wooden curios are concerned, there is an infallible test. A very old

and genuine-looking feeding funnel, which I wanted extremely and which had a splendid story attached to it as to how it was found in the draining of the Piako swamp, was put to this test and proved to be a forgery."

Mr. Hamilton, of course, refers only to the finer class of forgeries, which are capable of deceiving those conversant with Maori handiwork. But at a recent sale in London, out of the fifty or so lots there was only one genuine specimen; the others would not have deceived any ordinary collector interested in Maori work. Unfortunately there are many buyers who have no knowledge, and it is through them that these "fakes" get distributed about the country, finding their way into our local museums. It was only lately that I visited one of our most important museums in the west of England and was shown two such which had recently been purchased, and I am sorry to say at a very high figure. I hope that Mr. Hamilton's confession that he is capable of being deceived will make those who purchase New Zealand "curios" in this country all the more careful.

The foregoing communications refer to articles in wood, bone, and greenstone, but in the *Journal of the Polynesian Society*, Vol. VII, p. 244, there appeared an article by Mr. W. W. Smith on "spurious stone implements" mostly of a dark-coloured limestone in which the "polishing had undoubtedly been done with very fine emery paper, which did not efface the coarser circular markings, on their flat faces and sides, of the grindstone." The author points out that an examination by a strong lens revealed their mode of manufacture and apart from this their faces and sides were too flat, too level, and too broad at the part where they begin to bevel to the cutting edges. Instead of the neatly bevelled and polished cutting edge, as in old Maori implements of this class, the bevelling was flat.

From the evidence that we have now received on this subject it would appear that no class of New Zealand "curios" is exempt from the imitator's art. It resolves itself into a case of supply and demand.

J. EDGE-PARTINGTON.

Australia.

Brown.

Marriage and Descent in North Australia. By A. R. Brown, M.A.

32

In connection with certain work I recently found it necessary to go thoroughly into the question of the rules of descent in those Australian tribes which have eight matrimonial classes. Mr. R. H. Mathews, in a number of publications (e.g., *MAN*, 1908, 83), has criticised the statement of Messrs. Spencer and Gillen that in the tribes having eight matrimonial classes, descent, so far as class is concerned, is in the male line. As I do not think that Mr. Mathews has stated the position quite clearly, I venture to raise the subject once more.

To illustrate the discussion it is necessary to use a simple diagram, such as the following, which represents the rules of descent in a tribe having the four-class system.

DIAGRAM I.

A, B, C, D represent the four classes. The sign = means "marries," and may be read either way; that is, from left to right or from right to left. The arrows show the relation between the class of the mother and the class of her child, and may be read either up or down.



Thus, the rules of marriage and descent may be expressed as follows:—

A	male	marries	B	female	and the children are	D.
B	"	"	A	"	"	C.
C	"	"	D	"	"	B.
D	"	"	C	"	"	A.

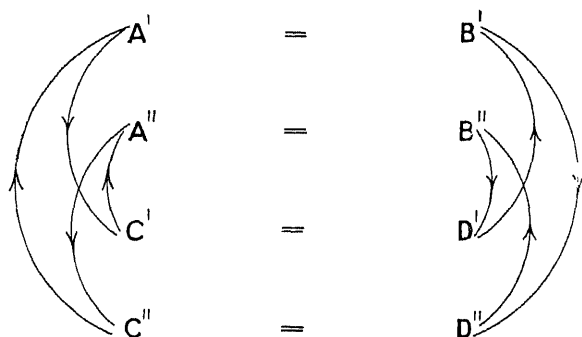
If we substitute for A Ipai, for B Kubbi, for C Kumbo, and for D Murri, the diagram illustrates the Kamilaroi system as given by Howitt.

If we apply this diagram to the eight-class system of the Arunta we find that—

A	represents	Panunga + Uknaria.
B	„	Purula + Ungalla.
C	„	Kumara + Umbitjana.
D	„	Bulthara + Appungerta.

We can read the diagram as before, but in order to represent the eight-class system exactly we must have eight divisions.

DIAGRAM II.



This diagram is to be read in much the same way as the other save that each of the lines at the side is to be read in only one direction,—indicated by the arrow. The following table will help the reader to understand the diagram:—

A'	marries	B'	and the children are	D''
A''	„	B''	„	D'
C'	„	D'	„	B'
C''	„	D''	„	B''
B'	„	A'	„	C'
B''	„	A''	„	C''
D'	„	C'	„	A''
D''	„	C''	„	A'

As I propose to deal with the Arunta and Chingalee (Tjingilli) tribes I give below the equivalent classes for the letters of the diagram. The Chingalee classes are given according to the spelling of Mr. R. H. Mathews:—

	ARUNTA.	CHINGALEE.
A'	- - Panunga - -	- Chuina.
A''	- - Uknaria - -	- Chimitcha.
B'	- - Purula - -	- Chula.
B''	- - Ungalla - -	- Chungalee.
C'	- - Kumara - -	- Chemara.
C''	- - Umbitchana - -	- Champina.
D'	- - Bulthara - -	- Taralee.
D''	- - Appungerta - -	- Tungaree.

Thus in the diagram we see that the child of a B'' man and an A'' woman is C''. In Arunta terms, if an Ungalla man marries an Uknaria woman, the offspring are Umbitchana, and similarly for all the classes.

In dealing with questions of descent in Australia we must remember that there are three distinct questions, concerned with descent of (1) phratry; (2) class; and (3) totem.

If the classes are arranged in phratries consisting of the couples $A + C$ and $B + D$, then, as long as only regular marriages occur (*i.e.*, marriages in accordance with the diagram) the phratry is exogamous, and descent as regards phratry is matrilineal, the child belonging to the phratry of its mother. If, on the other hand, the classes are arranged into phratries in the couples $A + D$ and $B + C$, then, as long as only regular marriages occur, descent as regards phratry is patrilineal, the children belonging to the phratry of the father. Spencer and Gillen tell us that among the tribes with eight classes, the classes are arranged into phratries consisting of $A + D$ and $B + C$. Therefore, in these tribes, as long as only regular marriages occur, descent as regards phratry is patrilineal.

Before discussing the question of descent of phratry in cases of irregular marriages, let us turn to the question of descent of class. As long as marriages are all of the type represented in the diagram, that is, as long as only regular marriages occur, we cannot say that descent as regards class is either matrilineal or patrilineal. The child of an A' man and a B' woman is D'' , but we cannot decide whether it is so because its father is A' , or because its mother is B' . As long as only regular marriages are found there can be no question as to whether descent of class is in the male or the female line. However, in all the tribes with which we are dealing, irregular marriages sometimes take place.

What is meant by an irregular marriage is as follows :—A man of the Class A' is required by the law of the tribe to take a wife from the Class B' . This is his regular wife, or, following the nomenclature of Mr. Mathews, the marriage is of Type I. It may happen, however, that there is no wife to be found for him in Class B' , and he therefore takes a wife from Class B'' . This is a marriage of Type II, an irregular marriage of the first order of irregularity. Occasionally it happens that a man of Class A' marries neither into B' nor into B'' , but takes a wife from A'' . This we shall call a marriage of Type III. Finally, there are said to be cases when a man of Class A' marries a woman of his own class. This last marriage we shall speak of as Type IV. On no account, apparently, does A intermarry with C or D .

Now, though it is impossible to tell from a marriage of Type I (that is, a regular marriage) whether descent is traced in the maternal or the paternal line, it is possible to do so in cases of irregular marriages of Types II, III, or IV. Thus, if A' marries B' the children are D'' , and if A'' marries B'' the children are D' . Now take a case of marriage of Type II, where a man of A' marries a woman of B'' . If descent is reckoned through the father the child will be D'' , while, if through the mother, it will be D' . Similarly, in case of a marriage of Type III, when a man of A' marries a woman of A'' the child will be C'' in case of maternal descent, and D'' if the descent is paternal. Finally, in marriages of Type IV, where A' marries into his own class, the child will be C' if its descent is traced from its mother, and D'' if from its father.

All we need, therefore, to decide whether a tribe in which irregular marriages occur is patrilineal or matrilineal is a certain number of genealogies. Mr. Mathews has realised this, and has published at different times genealogies of the Arunta and Chingalee tribes. In the *American Anthropologist*, Vol. 10, page 90, he gives the record of twelve marriages of Arunta men and women, eight of which are regular, while the other four are all of Type II. These four are as follows :—

Purula	marries	Knuraia,	children	Kamara.
Paltara	„	Mbitjana,	„	Knuraia.
Bangata	„	Kamara,	„	Pananka.
Pananka	„	Ngala,	„	Bangata.

In the following table I have substituted the letters of the diagram for the names

of the classes, and in the fourth column I have given the class to which the child would belong if the mother had married into her regular class :—

B'	marries	A''	, children	C' (C'').
D'	"	C''	"	A'' (A').
D''	"	C'	"	A' (A'').
A'	"	B''	"	D'' (D').

In the *Journal and Proceedings of the Royal Society of N.S. Wales*, Vol. XLI, p. 151, Mr. Mathews gives a further list of eight Arunta marriages. In one case there are no children: the other seven as follows :—

Paltara (D')	marries	Mbitjana (C'')	, children	Knuraia (A'').	[Three cases.]
Pananka (A')	"	Ngala (B'')	"	Bangata (D'').	
Bangata (D'')	"	Kamara (C')	"	Pananka (A').	
Purula (B')	"	Knuraia (A'')	"	Kamara (C').	[Two cases.]

From a consideration of these cases (eleven in all) I think we are justified in stating the following law :—*Among the Arunta, when a man, instead of marrying into his regular class, enters into a marriage of Type II, the children belong to the class to which they would have belonged if they had been his children by a regular marriage, and they do not belong to the class to which they would have belonged if they had been the offspring of their actual mother by a regular marriage.* We are therefore justified in asserting that what evidence there is shows that the Arunta count descent, as regards class, in the paternal line.

We turn now to the Chingalee (or Tjingilli) tribe. In the *Journal and Proceedings of the Royal Society of N.S. Wales*, Vol. XLI, p. 72, Mr. Mathews gives some genealogies, from which we extract the following marriages :—

1. Champina marries Tungaree, children Chungalee.
2. Tungaree " Taralee, " Chula.
3. Chungalee " Chula, " Tungaree.
4. Tungaree " Chemara, " Chimitcha.
5. Chimitcha " Chungalee, " Taralee.
6. Chula " Chuna, " Chemara.
7. Chimitcha " Chuna, " Chemara.
8. Taralee " Chemara, " Chimitcha.
9. Tungaree " Champina, " Chuna.
10. Taralee " Champina, " Chuna.
11. Chuna " Chuna (No family).

Substituting the letters of the diagram we get the following table :—Column I is the man, column II his wife, and column III their children. Column IV gives the class to which the children would belong if they were the children of their actual father by a regular marriage, and column V gives the type of the marriage which has actually taken place.

—	I.	II.	III.	IV.	V.
1.	O''	D''	B''	B''	I.
2.	D''	D'	B'	A'	III.
3.	B''	B'	D''	C'	III.
4.	D''	C'	A'	A'	II.
5.	A''	B''	D'	D'	I.
6.	B'	A'	C'	C'	I.
7.	A''	A'	C'	D'	III.
8.	D'	C'	A''	A''	I.
9.	D''	C''	A'	A'	I.
10.	D'	C''	A'	A''	II.
11.	A'	A'	No children.		IV.

If the reader will study this table by the help of the diagram he will see that its results may be summarised in the following law :—*Amongst the Chingalee, when a man, instead of marrying into his regular class, enters into a marriage of Type II or Type III, the children belong to the class to which they would belong if they had been the offspring of their actual mother by a marriage of Type I, and they do not belong to the class to which they would belong if they had been the children of their actual father by a regular marriage.* That is, the Chingalee reckon descent, in so far as concerns the class, through the mother.

It is obvious that irregular marriages may make a difference as regards descent of phratry. Dealing first with the Arunta, we find that marriages of Types III and IV apparently never take place. If we regard the phratries, on Spencer and Gillen's evidence, as consisting of A + D and B + C, we can say that among the Arunta the phratry is always strictly exogamous, and descent as regards phratry is patrilineal.

Amongst the tribes of the Chingalee type, on the other hand, the phratries (A + D and B + C) are not strictly exogamous, since marriages of Types III and IV are marriages within the phratry. Further, when marriages of these two types occur, the children belong to the phratry which is not that of their parents. Thus if an A' man marries an A'' woman the child is C'' and does not belong to the phratry of its father and mother.

The facts concerning descent in tribes having eight matrimonial classes may be summarised as follows :—

(1) *Phratry.*—In tribes of the Arunta type the phratries are strictly exogamous and descent is patrilineal. In tribes of the Chingalee type the phratry is not strictly exogamous, and descent, while generally patrilineal, is sometimes irregular.

(2) *Class.*—In tribes of the Chingalee type the class of the child is determined by that of its mother. In tribes of the Arunta type the class of the child is determined by that of its father.

(3) *Totem.*—In tribes of the Arunta type the totem is not acquired by inheritance. In tribes of the Chingalee type it would seem that the totem of a child is generally inherited from its father, but there are numbers of exceptions. About these exceptions further information is urgently needed.

The tribes of the Arunta type are the Arunta, Ilpirra, Iliaura, Unmatjera, and Kaitish. To the Chingalee type belong all the other eight-class tribes of which we have any information.

I have been concerned only in this note to elucidate the facts, not to theorise about them. The facts I have pointed out do not, however, seem to have been understood by the writers who have dealt with the problems of the social organisation of the eight-class tribes, and much of what has been written on that subject is on this account unsatisfactory. Any theory of the origin of the eight-class system, and the relation of the Arunta to tribes of the Chingalee type, must take account of the facts I have presented if it is to be of any value.

A. R. BROWN.

India : Assam.

Shakespear.

Note on the Manipuri "Yek." By Lieut.-Colonel J. Shakespear, C.I.E.,
D.S.O.

33

With reference to my remarks regarding the possibility of the Manipuri "Yek" being a totemistic division (MAN, 1908, 106), I have made inquiry, and the following is the result :—

There are in the Meithei population seven main divisions called Salai or Yek, each is named after a mythical ancestor. There were originally nine such divisions,

but in the Raja Gharib Nawaz's reign the Nangang division was made to amalgamate with the Ningthouja and the Khaba with the Nalba division, forming the division now known as Khabanalba; in both these cases the smallness of the division absorbed was given as the reason for the action taken. Each of these Salais or Yeks is subdivided into a large number of Sageis or Yumnaks, each named after its founder.

Each Salai or Yek has a certain flower, animal, &c., which is preferred by the god of the Salai and used in his worship. The following is a translation of a portion of a paper given me by Mr. Hodson for purposes of inquiry:—

"Angom was born from the brain (of Guru, the most excellent spirit): his day it is Sunday, his month it is Wakching, his star it is Chingjaroibi, his letter (ma, his Yek letter) it is Ko, his flower it is Leisang, his fruit it is heibong, his fish it is ngawa, his animal it is the crow-pheasant, his direction it is north-west towards Kaobaru, his Lai (god) it is Soraren-namungba, his leaf it is leihou, his firewood it is chinghao, his navel, cord, and after-birth all three are in the Kongba river. His dao is the Dao Pukap. The woman who received him on his birth was Khakpa Ningthauchanu, his colour is white, his fire is sixfold."

The explanation given me is that the direction is that in which Angom was born, and his descendants face that way in domestic worship; the various flowers, fruits, &c. are offered in this worship, and they are eaten by the worshippers; the bird, on account of the people having become Hindus, is no longer killed or eaten, but my informants say that probably it used to be eaten. The fire of the god must be lit in this way: first one piece of wood is lit, then from that another, and so on six times, and with the sixth the fire is lit. There are similar rules for all the seven Salais.

None of these articles are in any way tabued to the clan.

The Salais are exogamous. Further, marriages of persons connected on the maternal side within three generations are prohibited, though they belong to different Salais, for children take the Salai of their father. Formerly this restriction extended to five generations, but Maharajah Chandra Kriti changed it. The letter Ko is chosen, as it represents Kok, *i.e.*, head whence Angom was born. It seems that Yek, used as an equivalent for Salai, is taken from the fact that each Salai has a special letter. Ziak in Lushai means "to write." Angom is now considered a Lai or god, but the domestic worship is paid to Soraren-namungba.

There is no common tabu for the whole Angom clan, but each of the Sageis, or Yumnaks, into which the Salai is divided, has particular tabus of its own. Thus, the Sarangthem Yumnak of the Chenglei Salai, may not eat, cut or plant a tree called Heinang, touching or seeing it is not prohibited. Nor must a member of that Yumnak kill a bamboo rat, and, though seeing it is not unlucky, my informant said he would fear to touch one. The penalty for breaking one of these tabus is a serious illness in the family of the offender. To avoid this the god of the Salai is worshipped by the head of the household, who makes offerings of the appropriate flowers, fruits, &c., which are subsequently eaten by the family. If the householder likes he may call a Maiba (priest) to perform the ceremony. The reason of these tabus in this Yumnak is said to have been an order from the god to the founder of the family, but I think this is a guess; probably there is some more definite reason as in the case of the Hijam, Yumnak, of the Luang Salai, whose members are prohibited from eating gourds, because their ancestor was accidentally killed trying to pluck a gourd. The Thaurem Yumnak of the Khumul Salai may not put the wood of the Semel cotton tree into their mouths nor use its charcoal in the hukahs because the clan Lai, Pakhangba, once turned himself into a semel tree and fell into the river, and Khumul drank of the water and went mad. Cutting and touching and looking at it are not prohibited. The same Yumnak may not kill nor eat the uthum bird. When I asked the reason I was told

glibly that the reason was that the uthum was the bird of the Salai, but on my asking if, then, the tabu extended to the whole Salai I was told no; only to the Thaurem Yumnak, and my informant could not account for this, but further enquiries elicited the fact that once when the ancestor of the Thaurem was offering the uthum bird to the lai of the Salai, the bird flew away, and so the Thaurem no longer kill it.

It appears, therefore, that I was wrong in saying that there were some reasons for thinking the Manipuri Yek a totemistic division.

J. SHAKESPEAR.

REVIEWS.

Archæology.

Lockyer.

Stonehenge and other British Stone Monuments Astronomically considered. 34
By Sir Norman Lockyer, K.C.B., F.R.S., &c. London: Macmillan & Co. 1909. Second edition. Pp. xvi × 499. With 106 illustrations. 23 × 15 cm. Price 14s. net.

Sir Norman Lockyer's work amongst our rude stone monuments is so well known to all students of the subject, that the adjustment of their own views towards it is probably settled beyond the possibility of being materially changed by anything that may be said in the small space available for a notice in MAN: it will, therefore, be better to devote that space to a consideration of the new matter brought into this edition rather than to a review of the whole book. Chapters 1 to 30 are apparently a verbatim reprint of the first edition; the new matter begins at page 325 and extends to page 479, after which there are various appendices and the index, also in part new. Beginning at the end—not always a bad thing to do—we find from “A General Summary” (Chapter 44) that the inquiry has been carried on at intervals since March, 1890, when Sir Norman Lockyer observed the magnetic bearing of the temple axis of the Parthenon, and that until 1894 the research was almost entirely limited to Egypt, where the author “found that the Egyptians carefully built their temples so that the “ rising and the setting of certain stars, and of the sun at certain times of the year, “ could be watched along the temple axis by the priest in the sanctuary,” for the purposes of:—(1) determining the time at night; (2) observing a star rising or setting about an hour before sunrise on the chief festivals (so as to have sacrifices, &c., ready); and (3) to determine when the sun had reached a certain part of its yearly path at which the festivals occurred. A further conclusion was that the Egyptians “commenced “ with a year beginning in May—the ‘May-year’ the first used in Britain, and still “ determining the quarter-days in Scotland; later they passed to the ‘solstitial year,’ “ June 21, the beginning of the Nile rise, and the longest day, being the *new new* “ year’s day. This is the origin of our present English year.”

A consideration of our rude stone monuments on the basis of their having served similar purposes causes Sir Norman Lockyer to think that the “stone-rows” and other avenues, whether of stone or earth, were the simplest and the oldest, the cromlechs or dolmens, simple and compound, and *allées couvertes* following, and being connected with the avenues until in them “we are absolutely face to face with the ground-plan of “ Egyptian temples, so much so that there can be no question that those who built “ those magnificent monuments in Egypt some 2,000, 3,000, or 4,000 years B.C. got their “ ideas of the buildings they wished to erect from the traditions of people who built “ cromlechs, and who had lived in and used them.” This statement will doubtless delight Sir Norman Lockyer's Druidic friends, but we would rather not be between them and the Egyptologists when they discuss that phase of the matter. The circles, though connected with the avenues and dolmens, represent in the author's eyes “a later “ development, and this view is strengthened by the fact that there are no circles in

"Egypt, where the avenue-cromlech system is most developed." The circle with its outstanding stones was quite as useful astronomically as any Egyptian temple, and far easier and cheaper to construct.

Returning to the beginning of the new matter, which deals mostly with monuments visited by Sir Norman Lockyer, after the publication of his first edition, we find, in the first place, an argument in favour of the dolmens having been made, not for tombs, but for dwelling places and observatories for the priests, who carried on the ceremonies in the circles, or, rather, perhaps in the dolmens themselves, before the circles began to be erected, for, generally speaking, where circles abound dolmens do not, and where dolmens are numerous circles are scarce. Even in West Cornwall where they are more mixed than in most places, they are not in very close association with each other. Most of the dolmens mentioned by the author point towards the sun-rising at various times of the year; the exception is the chamber inside the circle at Callernish, which is suggested to have been directed to the rising of the Pleiades in 1330 B.C. When Sir Norman Lockyer has time to visit Callernish himself he will probably come to the conclusion that that chamber is a parasitic addition, made, perhaps, a thousand years after the date mentioned. Dolmens generally were certainly oriented, most frequently towards a winter sunrise, but it no more follows from this that they were used to watch for it, than it follows from the orientation of our churches that they were intended for that purpose. At Carrowmore in Ireland there were a hundred dolmens or more in one square mile, and these could hardly have been anything but tombs. In some cases, however, dolmens, differently constructed, were probably used as shrines, and, perhaps, at some times and places even as habitations. Maeshowe, in Orkney, resembles much more the ancient houses in Lewis than the ordinary dolmens, and was probably, as Sir Norman Lockyer says, a "Priest's house"; but New Grange, with which it is often compared, is quite a different thing, and, as a habitation, would combine the greatest amount of labour in construction with the smallest convenience in use; now the ancient men did not give themselves much unnecessary trouble in their works.

After dealing with various lines and avenues, Sir Norman Lockyer takes up the Aberdeenshire circles. Most of these are distinguished from all others by the long stone set on edge between two uprights, and now commonly called the recumbent stone. Mr. Coles, who has measured all that remains of these circles, has found sixty-one of these recumbent stones, sixty of which are in the southern half of their respective circles (the sixty-first may not have been a recumbent stone at all); he strongly objects to the idea that the builders of these circles took any account of sun or stars, but has not yet explained how the southern half of the circles could have been differentiated from the north without some recourse to one or the other; and it can hardly be contended that all the recumbent stones got into the southern half, if not indeed into the southern quarter, by accident, or that the builders had magnetic compasses. Sir Norman Lockyer has himself examined twenty-nine of these circles, and says fifteen of them were for "clock stars" (to determine the time at night), two "May-year," three solstitial, four facing north and one west, the latter is the sixty-first mentioned above. He associates the northward facing with a watching of the nightly voyage of the Great Bear round Polaris, and this view might find support from Northern Asia. Dolmens are, as he says, scarce in Scotland, but with regard to what he calls "chambered cairns," Sir Norman Lockyer will be interested to hear that, while there are none round Aberdeen, there are several, surrounded by circles, round Inverness, where the circles with recumbent stones are not found. A model of one at Clava—a small edition of New Grange—was shown in the Science Department of the Franco-British Exhibition under his own presidency.

There are chapters on the Inter-relation of Monuments, Cromlechs in North Wales,

the Welsh Gorsedd, and "Multiple Circles," concerning all of which something might be said if space permitted.

The observation of the sun and stars by the builders of the rude stone monuments, and their use of some of the stones for the purpose, may be regarded as certainly established; and the "May-year" is also an indisputable fact, since it still exists in Scotland; but the dating of the monuments is admitted to be subject in all cases to more precise observations of them and their horizons, and it must also be subject to other considerations. Although some stones certainly were set up on an astronomical basis it does not follow that all were, and the particular monument under discussion at any moment may have served some other object, and may even not have been in existence at the date suggested by the stars. What is wanted is some corroborative evidence of a different description as to the age of the particular stones in question, but that is difficult to obtain. Excavation may help in some cases, but it is expensive and not always possible; at Arborlow and Avebury it has tended to show a neolithic origin for those circles, and so far helps to support Sir Norman Lockyer's views as to their age; and much might be done in this way on the sites of the Aberdeenshire circles, which very likely belong to a later period.

Whatever result may be obtained from further investigations—and there is room for many of various kinds—Sir Norman Lockyer's essays must always be considered as characteristically courageous and original attempts to solve a difficult and complex problem, and not to be neglected by any who come after him, even if they should not ultimately be found correct in every particular. The photographs of many little-known monuments in very different parts of the country, most of which have been taken by Lady Lockyer, add greatly to the interest and value of the book, and are alone worth the additional price of the new edition.

A. L. LEWIS.

New Guinea.

Ker.

Papuan Fairy Tales. By Annie Ker. London: Macmillan, 1910. Pp. xi + 149. 21 x 14 cm. Price 5s.

35

During the last thirty or forty years the output of traditional tales has been enormous, alike in collections and in scattered contributions to periodicals. They are the vogue. This is the result partly of their newly-discovered anthropological value, but partly also of their *naïveté*, their artistic value and their capacity, wherever they may have been gathered, to interest the children of civilised communities. For the latter purpose, however, it is necessary at times to modify such as may be of savage provenience, to soften some of their ruggedness, and to omit or disguise their more repulsive features. Whether they can be depended on for scientific ends is therefore a question to be determined not only by reference to the qualifications and opportunities of the collector, but also by the class of readers for whom they are intended.

Mrs. Ker's little book is addressed mainly to children and non-scientific readers. It is written in simple and charming English. The tales are obviously genuine, and they seem to be told with little alteration of their original incidents. The authoress has not, indeed, avoided all difficulties, as witness her slurring of the Joseph-and-Potiphar's-wife incident in the story of The Unlucky Man. She does, however, preserve items of native belief and traits of manners that must, one would think, be a stumbling-block to children, even with their almost unlimited power of granting implicit postulates, and of investing themselves with the strange atmosphere of a foreign tale.

Fairy Tales, it need hardly be said, is a misnomer. Fairies are only once mentioned, and they are not fairies but jungle spirits more or less hostile to mankind. The stories are for the most part, like the Australian and other savage traditions, ætiological. They account for the legs and wings of the crane, the customs in war of various

tribes, remarkable rocks, and so forth. While many of the incidents are strange to us, they include plenty common to the traditional stories of mankind, such as those of Supernatural Forgetfulness, the Magical Flight, the Life Token, the Theft of Fire, the Supernatural Birth. It is interesting to find that of the child born of a woman left alone in a deserted village, who grows up a hero and slays the monster that ravages the neighbourhood—a story common in North America, but, perhaps, not so well known elsewhere.

It is to be regretted that the authoress has not stated definitely where and from what tribe she collected the tales, and that she has not told us something about the people. These things do not concern children, but she evidently seeks to interest others also; and, seeing that so few Papuan tales have yet reached this country, the collection will not be without its uses for anthropologists. A vocabulary of the native terms should have been added. The plates, reproduced from photographs, are of varying value; some of them give a good idea of native types and surroundings.

E. S. H.

Anthropology.

Dieserud.

The Scope and Content of the Science of Anthropology. By Juul Dieserud, **36**
A.M. Chicago (Open Court), 1908. Pp. 200. 20 × 14 cm.

Mr. Dieserud's essay is divided into three sections. The first, dealing with the scope and content of anthropology, is mainly critical; the second consists of a classification for the use of librarians and bibliographers; the third contains a bibliography with a summary of the main conclusions, and the trend of each work noted. The second section, in addition to its primary object, is, of course, valuable in assisting the reader to grasp Mr. Dieserud's point of view in his discussion of the definitions of the scope of anthropology, and the classifications of the subject-matter of the science which have been proposed from time to time by other writers. A brief historical introduction precedes Part I.

Adopting Topinard's definition of anthropology as "the branch of natural history "which treats of man and the races of man," a definition which, he points out, practically all anthropologists accept without any general agreement as to its meaning, he divides the science both on terminological grounds, and for reasons of convenience, into two main divisions, physical or somatological and "ethnical" anthropology, the latter—not a very satisfactory term—covering the function of anthropology as a "psycho-socio-cultural science."

Mr. Dieserud accepts as the main constituent elements of somatological anthropology:—human anatomy, physiology, pathology, comparative or zoological anthropology, and psychology. It is in discussing how far anatomy, physiology, pathology, zoology, and psychology come within the confines of anthropology that the author makes what is perhaps his most useful contribution to the discussion by the emphasis he lays upon the fact that it is not so much the actual subject-matter of investigation, as the point of view from which it is approached, that brings an enquiry within the scope of the science. To English anthropologists the section dealing with the use of the terms ethnology and ethnography will probably prove the least satisfactory, and with the conclusions of which they will find themselves least in agreement, the author's view being that ethnology should be regarded as synonymous with Professor Holmes's "culture anthropology."

E. N. F.

ERRATUM.

The price of *Santa Cruz and the Reef Islands* (reviewed in MAN, 1910, 25) was incorrectly stated to be one shilling: it should have been sixpence.



FIG. 1.—JEDUMA, BENIN CITY DISTRICT.



FIG. 3. I RUCHIMI, BENIN CITY DISTRICT.



FIG. 2.—UGROVIATO, NEAR SAPONGIDA, IFON DISTRICT.

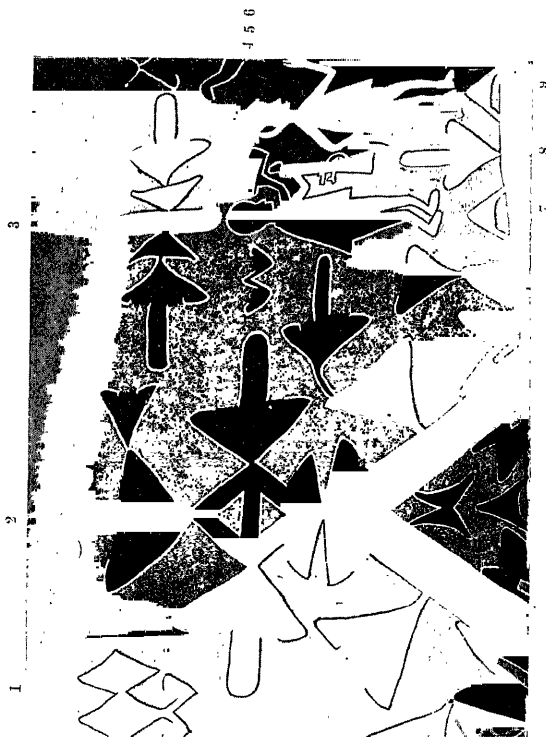


FIG. 4.—OKPE, IFON DISTRICT.

ORIGINAL ARTICLES.

Africa, West.

With Plate E.

Thomas.

Decorative Art among the Edo-speaking Peoples of Nigeria: 37**I. Decoration of Buildings.** By N. W. Thomas, M.A.

In this linguistic family, of which the Bini are the best known and most populous tribe, there is, on the whole, a marked absence of incised, plastic, or laid-on ornament.

In Benin City individual houses are found with colours laid on the outer walls in geometrical or other simple design; in one case I have noticed the niche of an *ẹbọ* (commonly translated "juju") with a circle of radiating coloured bands around it; and one house has plastic figures of Europeans and others upon it; but all these cases are sporadic and due to individual taste or eccentricity.

In Uzebu, a western suburb of Benin City, where Ojumo resides, I found on the wall of a house a rosette, the name of which was given as *uhegbe* (tortoise-shell) and a scroll pattern termed *ọbanuli*, or "200 mark"; this was, with one exception, the only occasion on which I got a definite name and interpretation for a pattern; the other instance was that of the single hatching ////////////// which is called *ebewana*, "palm leaf"; in all other cases I could not get more than the name *ọba* (mark); other scroll patterns are found in Uzebu. Very fine examples of them are preserved in the mess-room of the Residency in the shape of two large chests, the surfaces of which are covered with this design and with rosettes.

Next to the scroll work, of which examples are figured from Ugo, one day's march east of Benin City, close to the Agbor district; Jeduma, two days north-east of Benin City; Eviakoi and Iguichimi, both ten or twelve miles north of Benin City; and Ugboviato, in the Ora country, the most frequent form of ornament was a series of concentric circles, shown on the left of Fig. 1 in the plate. I noted



FIG. 5.

this also at Ewu, near Agbede, in the Ishan district. Almost equally frequent is a small incised triangle, not shown in the illustration, but analogous to the rectangular depressions in the lower part of Fig. 2. Non-incised coloured triangles are in the main the groundwork of the decoration of the shrine of Ovato at Jeduma, shown in Fig. 1.

As a rule these decorations are found in the house dedicated to the *ẹbọ*, as at Jeduma and Eviakoi, in the king's house, as at Ugo, or in ruined houses, as in the case of Ugboviato and Iguichimi.

In the extreme north-east of the Ifon district, on the boundary of Northern Nigeria, but not, so far as I was able to observe, extending over the boundary, is found the singular type of decorative art shown in Fig. 4. The example is from the interior of the king's house; it is the work of women, and is renewed or replaced by new designs annually. I found similar designs at Otna, some five miles away, and they occur sporadically near Afuge, a day's march south-east, but in this case inter-marriage affords a probable explanation. Another example is faintly seen on the left of Fig. 2, above the scroll work.

Human figures, of which one is seen in the centre of Fig. 2, are rare in plastic art except where they represent an *ẹbo*, usually Esu, the mischievous *ẹbo* whose figure is never found save outside the house, usually on the left of the door. I could get no explanation of the figure at Ugboviato.

On the *aluẹbo* at Iguichimi (Fig. 3) are seen, on the right of the scroll, an *ada*, or chief's knife, carried by the *omada* on state occasions; below are two cocks, and on the left the *ẹbe*, or ceremonial sword.

The objects depicted on the wall at Okpe are—(1) a tortoise, (2) a big bird (*owobo*), (3) a small bird, (4) a butterfly (*atotomi*), (5) a court messenger accompanying (6) the District Commissioner, (7) (9) purificatory medicine (*aba*), and (8) a pepper pounder (*innobo*).



FIG. 6.

Fig. 5 is from the house sacred to Ochwaie, at Eviakoi, near Benin City. Above the scroll work is seen a snake, the emblem of this *ẹbo*. Fig. 6 is from a small *oguedion* in front of the king's house at Ugo; lying beneath the number are the *uchure* which represent his ancestors, and over which the sacrificial blood is poured.

With the exception of the Okpe examples there is little stylisation,

though the human figure on the left of the convertical chevrons in Fig. 1, which is formed of triangles, coloured, or left blank, shows a tendency in this direction. As a rule, however, the objects depicted are easily recognisable. At Ifon I found a duck and a hoe on the wall of a house, and a figure more like a platypus than anything else, proclaimed by its spots to be a leopard.

A lizard drawn before a shrine in a village close to Enyai Market showed a resemblance to the animal; in the representations of chameleons and other animals on the *osun*, of which an example is to be found in the British Museum, we also find a considerable amount of stylisation; but in this case we are hardly justified in speaking of the representations as decorative art, for the purpose was almost certainly magical. The present note deals exclusively with the design on walls; I propose to discuss the patterns of rings, bracelets, and other objects of wood or metal on some future occasion.

N. W. THOMAS.

Andamans.

Schmidt.

Nochmals: Puluga, das höchste Wesen der Andamanesen. Von **38**
P. W. Schmidt, S.V.D.*

In der März-Nummer des MAN (1910, 33ff) hat Mr. Brown eine Erwiderung auf meine Kritik (MAN, 1910, 2ff) seines Artikels in *Folklore* (Sept. 1909, S. 257ff) erscheinen lassen, die sich durch eine für wissenschaftliche Erörterungen ganz ungewöhnliche Heftigkeit des Tones bemerkbar macht. Ich werde mich durch dieselbe nicht abhalten lassen, auf seine Äusserungen in aller Ruhe zu antworten.

Mr. Brown hat mir auf meine Interpellation hin den Gefallen getan, sich über die "strict methods" zu äussern, die er befolgt hat. D. h. für jetzt nur über seine Methoden in der Erklärung der Tatsachen; die Darlegung seiner Beobachtungs-

* Ich muss die Redaktion und die Leser des MAN bitten, mir zu gestatten, bei diesem Artikel mich meiner Muttersprache zu bedienen, da es mir hier darauf ankommt, mehr noch als sonst, Sinn und Tragweite meiner Worte und Sätze genau abmessen zu können, was, wie ich fürchte, ich beim Gebrauch des Englischen nicht immer mit voller Sicherheit könnte.—P. W. SCHMIDT.

methoden verschiebt er auf sein demnächst erscheinendes Buch. Er meint inbezug auf letztere: "Father Schmidt appears to disbelieve, not only my arguments, but also "my observations." Ich wüsste nicht, wo ich ein "disbelieve" gegenüber den Beobachtungen Mr. Brown's in dieser *Allgemeinheit* zum Ausdruck gebracht hätte. Thatsache ist vielmehr (1), dass ich bezüglich *einiger Punkte*, die ich namhaft gemacht, keine Ursache sehe, Mr. Man und Mr. Portman weniger zu glauben als Mr. Brown; (2) dass ich die Wahrhaftigkeit Mr. Brown's bei *allen* seinen Beobachtungen gerade so wenig in Zweifel gezogen, als er, wie ich denke, die Wahrhaftigkeit Mr. Man's und Mr. Portman's. Dagegen ging Mr. Brown so weit, mir alle und jede Wahrhaftigkeit abzusprechen ("he is, always seeking, not the truth, but evidence for a pre-formed "theory"); indes darüber werde ich zum Schluss noch ein Wort zu sagen haben.

Seine Methode der Interpretation der Tatsachen gibt Mr. Brown dann in sieben Punkten kund, jedesmal eine Beurteilung dessen, was er für seine Methode hält, daranschliessend. Insofern diese letztere nur eine allgemeine Abschätzung bedeutet, habe ich keine Veranlassung darauf näher einzugehen; es liegt bis jetzt nichts vor, was derartigen Urteilen Mr. Brown's eine besondere Bedeutung verleihen könnte. Wo er dagegen konkrete Punkte bespricht, werde ich nicht verfehlen, ihm Antwort zu geben.

Fast alle methodischen Grundsätze nun, die Mr. Brown aufstellt, mit Ausnahme des ganz selbstverständlichen "mind free from preconceived opinions," bedürfen starker Korrekturen oder wenigstens Ergänzungen. Wenn er in (2) die Forderung aufzustellen scheint, dass nur der in irgend einer Weise über ein Volk urteilen dürfe, der selbst bei ihm gewilt habe, so ist das nur die Erneuerung der törichten Ansicht von Howitt, die aber dann u. a. von N. W. Thomas in sehr nachdrücklicher Weise zurückgewiesen wurde, was nachzulesen Mr. Brown sehr nützlich wäre, s. *Folklore*, XVII. (1906), SS. 306-307. Nach diesem Grundsatz könnten sich, um nur englische Namen zu nennen, Männer wie Tylor, Hartland, Lang, Frazer, Haddon, Marett, u. s. w. in der Ethnologie entweder gar nicht oder nur über sehr beschränkte Gebiete ein Urteil erlauben.

Dass man (3) (4) ein Volk, *so weit es geht* aus seiner eigenen Mentalität erklären soll, ist bis zu einem gewissen Grade richtig; in der Unbeschränktheit angewendet, wie Brown diese Forderung ausspricht, würde sie zu den grössten Ungeheuerlichkeiten führen. Sie ist dann nichts anders als die nun schon veralternde Theorie des absoluten Elementargedankens von Bastian. Auch die Andamanesen sind mit ihrer Mentalität nicht vom Himmel gefallen und haben sie dann ohne jede Einwirkung von aussen weiter entwickelt. Sondern Einwirkungen von aussen und Zusammenhänge dahin sind von vornherein wahrscheinlich, und jeder exakte Forscher hat nicht nur das Recht, sondern auch die Pflicht, sich nach ihnen umzusehen. Und dass hier auch positiv schon bedeutend mehr gesagt werden kann, als Mr. Brown zu glauben scheint, davon kann er sich in meinen Pygmäen-Werke (s. MAN, 1910, S. 7, Anm. 2), S. 273 ff., überzeugen.

Es ist mir nicht recht gewiss, was Mr. Brown unter "direct evidence" (5) versteht. Wenn sie bloss die Beobachtungen umfassen, die man mit Augen sieht und mit Ohren hört, und ausschliessen soll alles, was man aus diesen Wahrnehmungen durch legitime Schlussfolgerungen ableiten kann, so ist die Forderung Brown's, dass man auch für die Konstatierung der *vergangenen* Entwicklungsformen nur *derlei* "direct evidence" verwenden dürfe, geradezu ein Nonsens, da die Vergangenheit ja doch mit unmittelbarer Beobachtung niemals erfasst wird, sondern immer und ohne Ausnahme nur durch Schlussfolgerungen zu erreichen ist. Vielleicht muss ich hier hinzunehmen, was Mr. Brown, S. 36, unter (3) sagt. Hier begeben sich aber recht seltsame Dinge. Mr. Brown meint dort, meine Methode sei "an extreme example " of a kind unfortunately still very common in ethnological literature. As long as " such arguments are tolerated and listened to, so long must ethnology remain in its

“unscientific way.” Diese pretentiöse Altklugheit bei einem jungen Forscher, der uns sein erstes wissenschaftliches Buch noch erst zu schenken hat, macht sich ganz köstlich. Ja, und sind wir jetzt wirklich so glücklich, den Messias gefunden zu haben, der uns den einzig möglichen Weg aus all diesen Wirrsalen herauszukommen, eröffnet? Hören wir, wie Mr. Brown fortführt:—“The only way in which it is possible to prove that a given belief or institution is a survival of another belief or institution, is (1) to show that, historically, the one belief has followed the other in some particular society, and (2) that the change from one to the other is due to a particular cause. Then (3) if we find the latter belief existing in another society, and also (4) find *direct* evidence that the same cause or causes have been at work, there is (5) a probability for the existence, in that society, of the earlier belief.” Nun sind wir aber doch einigermaßen enttäuscht; denn was uns da als neue Weisheit so stolz verkündet wird, wurde in solider Forschung doch schon so lange geübt, dass jemand, der mit diesen Dingen bekannt ist, das nicht hätte als neuen eigenen Fund ausgeben dürfen. Und gar keine andere als diese Methode habe auch ich selbst hier angewendet. Die Bedingungen (1) und (2)* habe ich in meinem soeben erschienenen Werk über die Religionen und Mythologien der austronesischen Völker (s. MAN, 1910, S. 5, Anm. 1) erfüllt. Die Erfüllung der Bedingung (3) liegt in den Hinweisen auf die ähnlichen Formen der andamanesischen Mythologie: *Biliku's* Identifikation mit der Spinne und mit dem abnehmenden Mond, *Teria-Daria's* Zusammenhang mit dem zunehmenden Mond, die Identifikation von *Öluga* und *Patia* mit der Eidechse, das zeitweilige Bruder- oder Freundesverhältnis von *Daria* zu *Puluga* (MAN, 1910, SS. 5, 6). Die Forderung (4) ist erfüllt durch den Nachweis, dass eine Anzahl von Punkten rein zufälliger Natur hier gerade so zueinander gehören, wie auch in der austronesischen Mythologie, was auf die Wirksamkeit gleicher Ursachen schliessen lässt. Das alles gibt dann (5) die *Probabilität*, das auch die früheren Zustände der beiden Mythologien gleiche oder ähnliche gewesen sind. Denn dass ich für diese letztere Schlussfolgerung nicht mehr als Probabilität in Anspruch genommen, habe ich doch genügend zum Ausdruck gebracht dadurch, dass ich die ganze Schlusskette nur als eine *Theorie* bezeichnete. Was will also Mr. Brown denn eigentlich noch? Was er dann jetzt noch weiter folgen lässt, ist beinahe unglaublich; denn es bedeutet nichts anderes als die glatte Leugnung einer Möglichkeit, überhaupt irgendwie vergleichende ethnologische Forschung zu treiben: “This probability can be strengthened in many ways, but it can never become certainty till we have proved that the latter belief could not arise in any other way, and this is a task which is in nearly all cases quite impossible.” Was Mr. Brown zu diesen Seltsamkeiten gebracht hat, ist wohl einerseits sein jugendliches Sichfühlen als “Spezialforscher”, zweitens aber auch der Umstand, dass ihm die scholastischen Eierschalen noch zu sehr anhaften. Das letztere schliesse ich daraus, dass er so besorgt ist mir einige Lektionen in der Logik der Induktion zu empfehlen; er weiss also nicht, dass in den Geschichtswissenschaften—und zu diesen gehört ja die Ethnologie—eine metaphysische Gewissheit weder möglich noch nötig ist, dass eine moralische vollständig genügt. Was für Lektionen ich Mr. Brown empfehlen würde, werde ich am Schluss noch sagen.

Ich kehre zu Punkt (6) (S. 34) der Methode Brown's zurück. Mr. Brown hat “presumed that whatever beliefs are to be found in all the groups are essential and original portions of the myth.” Hier ist das Wort “original” zweideutig; soll es heissen, dass die Meinungen ganz in der Form, wie sie *jetzt* in allen Stämmen vorliegen, auch *früher*, *ursprünglich* in allen Stämmen so gewesen seien, so ist die Regel falsch. Es ist durchaus möglich, dass auch diese, in allen Gruppen verbreiteten Teile *sämtlich* schon verändert sind; was nun in Wirklichkeit der Fall ist, das zu bestimmen, nützt

* Die Ziffern oben in dem Zitat aus Mr. Brown habe ich selbst der grösseren Übersichtlichkeit halber eingesetzt.

die Brown'sche Regel gar nichts, das muss in jedem einzelnen Fall untersucht werden. Noch schlimmer steht es mit der folgenden Regel: ". . . beliefs which are different in different groups are not so essential." Ist dieser vage Ausdruck "not so essential" aus der Verlegenheit oder aus der Flüchtigkeit des Schreibers hervorgegangen? Oder meint Mr. Brown wirklich, dass es in der "Essentialität" noch verschiedene Grade gebe? Zur Sache ist zu betonen, dass auch Mythen Teile, die nur in einzelnen Gruppen vorkommen, ganz gut wesentliche Teile der ursprünglichsten Form der Mythe sein können. Auch hier nützt die Brown'sche Regel gar nichts; es ist wieder die besondere Untersuchung, die entscheiden muss, was im einzelnen Fall vorliegt.

Es scheint fast, dass Mr. Brown als kluger Feldherr seine Truppen so aufgestellt hat, dass die schwächeren weiter zurück ihren Platz bekommen. War schon (6) nicht viel mehr wert, so ist (7) vollends ohne jeden Halt. Denn abgesehen davon, dass jeder Beweis fehlt für die Behauptung, dass die Mythologie der südlichen Gruppe von Gross Andaman—wie ihre Sprache (???)—höher entwickelt gewesen sei (vgl. z. B. Mr. Brown's eigene Angabe: "in the south *Teria* is generally ignored"), so haben wir in der abgeleiteten Schlussfolgerung, dass sie deshalb die späteren Formen aufweise, nur ein—um mit Mr. Brown zu reden—"extreme example of a kind unfortunately still very common in ethnological literature", ein Beispiel nämlich jener unentwegten Evolutionstheorie, die so gar nicht an das Vorkommen von Verkümmern glauben kann, sondern, einzig und allein, nur Entwicklungen von unten nach oben kennt. Der Schlussfolgerung Mr. Brown's fehlt denn auch der bescheidenste Grad von Probabilität. Denn Mr. Brown weiss nichts zu erwidern auf das, was ich ihm vorgehalten, dass die Entwicklung gerade so gut von Südandaman (Bea, Bale) durch Puchikwar, Kol, Juwoi, nach Nordandaman gehen könne, als umgekehrt; ferner, dass nicht Perlmutterchale und Feuerbrand ganz indiscriminativ in den Mythen aller Gruppen erscheinen, sondern Perlmutterchale nur in der nördlichen, Feuerbrand nur in der mittleren und südlichen Gruppe, und dass Feuerbrand zweifellos gegenüber Perlmutterchale das Frühere darstelle. Diese Argumente bleiben in ihrer Kraft gegen Brown's Auffassung bestehen, auch wenn meine Theorie über die frühere Mondmythologie der Andamanesen vollständig fallen würde. Nach der gleichen Richtung sprechen auch die beiden Tatsachen, die Mr. Brown in seinem Artikel in *Folklore* (a.a.O., S. 267) selbst berichtet und aufrichtig gesteht nicht erklären zu können, und die in der Tat zu seiner Auffassung in scharfem Widerspruch stehen: dass *Daria* im Süden nahezu unbekannt ist, und dort *Puluga allè* Stürme zugeschrieben werden, dass aber auch im Norden Blitz und Gewitter nicht mit *Tarai*, sondern nur mit *Biliku* in Verbindung gebracht werden, obwohl letztere den Nordostmonsun repräsentiert, der für gewöhnlich schönes Wetter bringt.

So ist der jetzige Artikel Mr. Brown's interessant nicht nur durch das, was er bringt, sondern noch mehr durch das, was er übergeht. Das sticht um so mehr hervor gegenüber der Vehemenz und der sittlichen Enstrüstung, mit der er jetzt einige Inkorrektheiten hervorhebt, die er bei mir gefunden haben will. Zumal die sittliche Enstrüstung ist hier etwas sehr seltsames. In wissenschaftlichen Diskussionen reifer Männer entschliesst man sich nur auf die schwerwiegendsten Gründe hin, seinem Gegner den guten Glauben abzusprechen; ich erinnere mich keines Falles, wo dieses Gesetz mit solchem Leichtsinne übertreten worden wäre, als es von Mr. Brown geschieht. der mir hier "*suggestio falsi*" und "*careful omissions*" vorwirft. Wenn ich in die Fussstapfen Mr. Brown's treten wollte, so müsste ich jetzt sagen, dass die entrüstete Vehemenz Mr. Brown's sich aus dem Bestreben erkläre, die Aufmerksamkeit der Leser abzulenken von den entscheidenden Punkten, die er unwiderlegt lassen musste. Ich hüte mich, eine solche Beschuldigung auszusprechen.

Mr. Brown wirft mir zuerst vor, dass ich das Wort "firebrand" durch "torch" ersetzt und gesagt habe, dass "torches" gerade so gut von Männern wie von Frauen

gebraucht würden. Diese "substitution" meinerseits hat tatsächlich stattgefunden, aber nur in dem ganz allgemeinen Sinne, als ein vom Feuer genommenes brennendes Scheit Holz eine Fackel, im Deutschen wenigstens, genannt werden kann. Das geschah ganz ohne weitere Absicht. Für diese hätte auch jede Veranlassung gefehlt, da ich mit einer "substitution" in dem anderem Sinne gar nichts gewonnen hätte; im Gegenteil, da gerade die "torches" von Frauen gemacht werden.* Ferner ist es zweifellos, dass nicht nur "torches" im eigentlichem Sinne, sondern auch "firebrands" nicht nur von Frauen, sondern auch von Männern gebraucht werden, wenn sie, die sich doch auch ans Feuer lagern, dort zufällig in Zorn geraten. Das wird ja zu allem Überfluss auch noch positiv bezeugt von dem ganz bestimmt nur *männlichen Puluga* der Bea, der dem Feuerräuber einen Feuerbrand nachwirft.† Dazu kommt die schon oben hervorgehobene Tatsache, dass gerade in der nördlichen Gruppe, wo *Biliku* weiblich ist, der Feuerbrand in der Mythe *nicht* vorkommt. Es zeugt überhaupt von einem sehr anfangshaften Stand des Forschens Mr. Brown's, dass er uns zumutet, auf ein hingeworfenes Wort eines einzigen Eingeborenen eine ganze wissenschaftliche Theorie aufzubauen. Das ist hier um so weniger zulässig, da die Ursache noch ganz gut angegeben werden kann, aus welcher der Eingeborene zu seiner Meinung kam: er gehörte zu der Mischgruppe Juwoi, Kol, Puchikwar, in der das Geschlecht *Bilik's* ja schwankend ist.‡

Nun kommt der einzige Punkt, in welchem, sachlich genommen, eine Beanstandung Mr. Brown's zu einem Teil zurecht bestehen könnte. Sie bezieht sich darauf, dass ich, um die Verbindung der *Biliku* der nördlichen Gruppe mit der Spinne zu erklären, statt der Perlmuttermuschel, welche *Biliku* wirft, die Cyrena-Muschel heranzog, welche auch zum Verfertigen von Schnüren und Fäden gebraucht wird. Mr. Brown stellt dem die doppelte Versicherung gegenüber: (1) die Perlmuttermuschel wird in allen Teilen der Andamanen, praktisch genommen nur von Frauen, zum Spalten (Öffnen) und Reinigen von Pflanzennahrung [vegetables] und—so fügt er jetzt hinzu—zu *gar nichts anderem* gebraucht; (2) die Cyrena-Muschel wird in gleicher Weise von Männern und Frauen und für die verschiedensten Zwecke, einschliesslich Bereitung von Fasern für Fäden und Schnüre, gebraucht. Die Hinzufügung, die Mr. Brown *jetzt macht*, dass die Perlmuttermuschel zu gar nichts anderen verwendet werde als zum Öffnen und Reinigen der Pflanzennahrung, schliesst allerdings ihre Verwendung zur Bereitung von Schnur-Fasern aus. Indes darf wohl hinzugefügt werden, dass diese jetzt gemachte Hinzufügung, deren subjektive Zuverlässigkeit keinem Zweifel zu begegnen braucht, doch nicht von solcher objektiven Zuverlässigkeit ist, wie eine Konstatierung, die unabhängig von einer kontrovertierten Hypothese an Ort und Stelle selbst vorgenommen worden wäre; Mr. Brown macht ja selbst ganz zutreffend diesen Unterschied bezüglich einer anderen Angabe geltend, die er auch erst nachträglich gemacht hatte.§ Ferner was insbesondere die Angabe Mr. Brown's angeht, dass die Perlmuttermuschel in so hervorragender Weise in allen Teilen der Andamanen gebraucht werde, kann ich doch nicht umhin, es sehr auffallend zu finden, dass weder E. H. Man in der doch ziemlich eingehenden *List of Objects made and used by the Andamanese*,|| noch in der *List of Shells and Shell Fish commonly known to the Andamanese*¶ derselben irgend eine Erwähnung tut; dasselbe ist der Fall in dem grossen, 2,286 Wörter enthaltenden vergleichenden Wörterbuch von Portman,** in welchem wohl die Perlmuttermuschel, nicht aber "cyrena

* E. K. MAN, *On the Aboriginal Inhabitants of the Andaman Islands*, S. 185.

† Portman, *Notes of the Languages of the South Andaman Group of Languages*, S. 97. Portman gibt dasselbe für die Puchikwar an, bei denen er *Bilik* ebenfalls nur als männlich gefunden hat, S. 100

‡ Brown, *Folklore*, a.a.O., SS. 266, 260.

§ *Folklore*, a.a.O., SS. 268, 269.

|| E. H. Man, a.a.O., SS. 175-187.

¶ A.a.O., SS. 214-215.

** V. Portman, *Notes on the Languages of the South Andaman Group of Tribes*. Vocabulary, SS. 1-191.

shell,"* fehlt; in einem anderen Werke Portman's† findet sich zwar "mother of pearl", aber ohne weitere Angabe, also, wie es scheint, als blosses Naturobjekt. Dagegen weist die sehr eingehende *List of Articles made and used by the Andamanese*‡ die Perlmuttermuschel nicht, wohl aber wieder "Cyrena-shell, used as a knife," auf.§

Gerade diese Tatsache nun, dass bei Man und Portman von der Perlmuttermuschel und ihrem Gebrauch als "kitchen knife"|| ganz und gar nichts zu finden war, während dagegen die Cyrena-Muschel bei diesen Autoren immer wieder, und zwar gerade auch "used as a knife" angeführt wird, diese Tatsache war es, die mich dazu veranlasste und, wie ich glaube, jedenfalls *vor* der neuen Erklärung Mr. Brown's, auch dazu berechnigte, anstatt der Perlmuttermuschel die Cyrenamuschel einzusetzen. Das zunächst aber nur in der Weise und bis zu dem Grade, dass ich annahm, wie ich es auch schon in meinem vorigen Artikel deutlich zum Ausdruck brachte,¶ die Cyrenamuschel sei aus irgend einem Grunde im Norden, ganz oder zum Teil, durch die Perlmuttermuschel ersetzt worden, da ja nur in der Nordgruppe die mit der Perlmuttermuschel verbundene *Biliku* zu finden ist. Aus all dem geht hervor, dass Mr. Brown zu seinem heftigen und verletzenden Vorwurf keine Berechtigung hat. Ferner bleibt bestehen, was ich über die objektive Zuverlässigkeit seiner neuen Hinzufügung gesagt habe, und es liegt Mr. Brown insbesondere ob, wenn er seine Angabe über den Gebrauch der Perlmuttermuschel in *allen* Teilen der Andamanen aufrecht hält, die auffallende Tatsache zu erklären, dass Man und Portman von derselben für ihre Gebiete keine Erwähnung tun.

(Fortsetzung folgt.)

P. W. SCHMIDT.

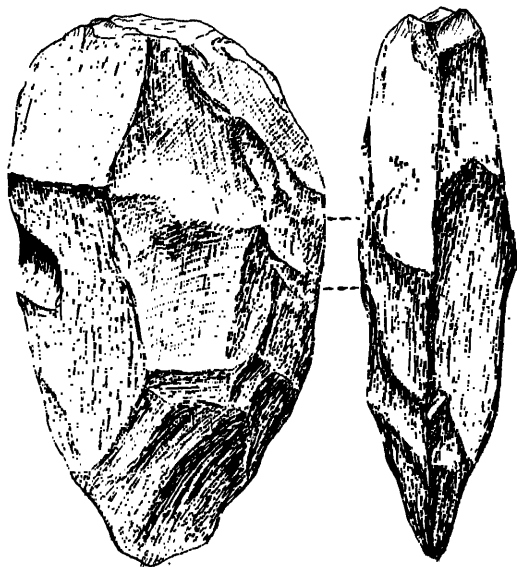
Asia Minor: Archæology.

Thompson.

On some Prehistoric Stone Implements from Asia Minor. By **39**
R. Campbell Thompson, M.A., F.R.G.S.

While travelling between Angora and Eregli in Asia Minor last year Mr. Joseph Weissberger and I obtained the stone implements which are portrayed in this article. Nos. 1 and 2 we found on the surface on the rolling ground half a day south-east of Angora, at our bivouac at Uzal. The neighbouring soil was covered with pieces of broken pottery, but we obtained nothing except these two implements and half a ring of stone, which may have been a hammerhead. No. 3 is an axehead, which was found near the entrance of the Soghanli Dere, about twenty-five miles west of the great mountain Argæus. I am indebted to Dr. G. T. Prior, of the Natural History Museum, for his courtesy in identifying them geologically as andesite.

No. 4 is a beautifully polished axehead of serpentine, which my friend bought at the Hittite ruins of Euyuk and gave to me. Dr. Dodd, of the



No. 1

IMPLEMENT OF ANDESITE FROM NEIGH-
BOURHOOD OF ANGORA. (§)

* Mit der Angabe, "This is the primitive knife of the Andamanese," S. 228.

† Portman, *A Manual of the Andamanese Languages* (London, 1887).

‡ A.A.O., SS. 204-215.

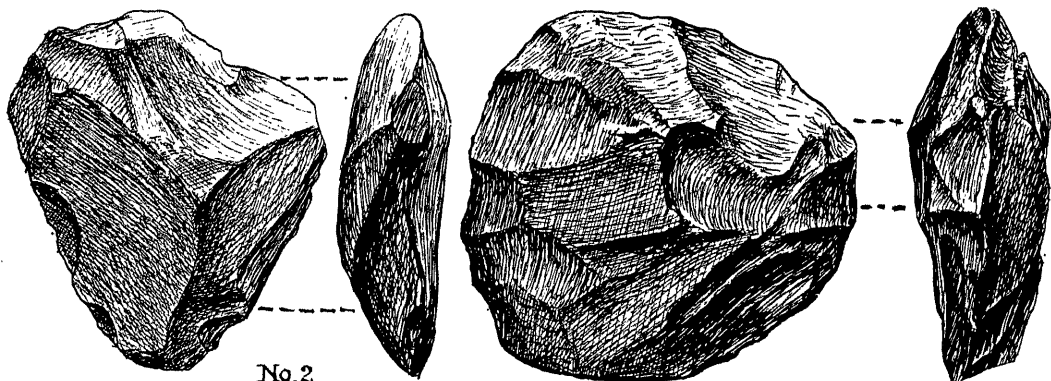
§ A.A.O., S. 208.

|| So Brown's Benennung, *Folklore*, A.A.O., S. 263.

¶ MAN, 1910, S. 5.

American Hospital at Talas, showed me several small polished axeheads which had come from other Hittite sites, but none were as large as this.

There are many prehistoric remains in the country between Angora and Eregli. Near Angora itself are sixteen tumuli, and there are scores of them in the district between Yuzgat and Ismail Dagh. At a place, Ajemi, between Erkekli and the Aje Su,

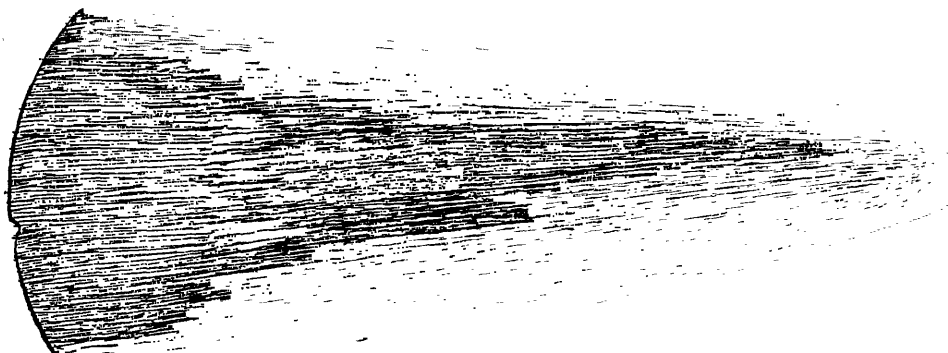


No. 2.

IMPLEMENT OF ANDESITE FROM NEIGH-
BOURHOOD OF ANGORA. (§)

No. 3.

AXEHEAD FROM SOGHANLI DERM.



No. 4.

0 1 2 3 4 5 INCHES.

AXEHEAD FROM BUYUK.

south of Yuzgat (a route not marked as explored on Kiepert's map), lies a prehistoric village of stone hut circles, extending for more than a mile down a small valley.

I am indebted to the Society of Biblical Archaeology for their courtesy in publishing an account of these and other antiquities of the district in their Proceedings.

R. CAMPBELL THOMPSON.

Africa, West.

Palmer.

Note on Traces of Totemism and some other Customs in Hausaland. By H. R. Palmer, M.A., LL.B.

40

At the present day almost all the peoples called "Hausa" are Muhammadans. There exist, however, small isolated communities which have not been converted, and retain in a greater or less degree the customs of their forefathers. These communities are known as Maguzawa, a word which is probably a Sudani form of Majûsun a Magian; hence "any idolater."

Though not professing Islam, these Maguzawa have been influenced by their Muslim rulers and conquerors, and have in some cases dropped so much of their original custom that the remnant is in all but name a crude monotheism with some local spirit in place of Allah. On the other hand, sufficient survivals exist to indicate the nature of the beliefs which Islam has displaced.

Besides these Maguzawa there are a certain number of pagan Fulani, and other non-Moslem peoples of Berber affinity, who have migrated into Hausaland at different times in the past.

Hausa is the *lingua franca* of the country. There is only one Hausa equivalent for the words "tabu" and "totem." It is *kan-gidala* ("head of the house" or "that which is upon the house").

It would appear that from the earliest times there have been two kinds of people in the northern portion of Hausaland—nomadic and settled. The nomads were Berbers, the settled peoples negro or negroid.

For the last few hundred years the country has been inhabited by Hausa (negroid) and Fulani (Berber).

We naturally expect to find an antithesis in manners and customs between these two elements in the population.

The Hausa was polygamous and exogamous, while the Fulani was monogamous and endogamous. The Hausa acquires a wife practically by purchase, and takes her to his own house; while the Fulani, in his nomad state, does not expect his wife to come and live with him till two years after marriage. In fact, the sexual relations among the Bush Fulani are very closely similar to those existing among the Tuareg, where the husband goes to live with the wife, not the wife with her husband. There is the same pre-nuptial looseness of morals, though after marriage rules are strict.

The totems of such pagan Fulani as are found in the northern portion of Hausaland seem to be mostly birds, though some of them have a beast or reptile totem in addition to the bird. Examples are:—

Bojabi Fulani.—Totem *fakarra* (partridge).

Rahazawa „ „ *makorua* „

Kununkwo „ „ (i) *fakarra* „
(ii) *dummo* (iguana).

Sulibawa „ „ *kurchia* (dove).

They all believe that if they kill these birds—their totems—they will die.

In addition to these acknowledged totems there is a tabu on sheep and cattle, and the killing of them except on certain occasions. With regard to sheep, it is a common practice among the Yerimawa Fulani to keep a sheep with black rings round the eyes (*tumkia maitozali*), which is supposed to bring them luck. A ram with similar marking is sent by a bridegroom to his wife's father after marriage. It may be noted that painting rings round the eyes is a very common custom among the "womeu" to avert "Nemesis," and the ill-luck that would follow anyone praising their beauty. With regard to cattle, most non-Moslem Fulani will not kill their own beasts except at a festival, which is called "*Biwali*."

This festival takes place when the first son is born to a newly-married couple—on the day that his name is given him. The friends and relatives of the couple assemble under a big tree. An ox is killed and flayed; the various joints are divided in a manner which is laid down between the paternal and maternal relatives; the heart and flesh which covers the stomach is kept apart and is called "*Biwali*." The bridegroom, or rather ex-bridegroom's best man at the time of the wedding, then comes forward, seizes the *Biwali* in one hand and a blazing brand in the other, and runs away. His friends pursue him, but only two are allowed eventually to catch him. The three then go to a tree and light a fire; they roast the *Biwali* and eat it. No

one else is allowed to eat, but if there is any over they may take it home and give it to the bridegroom.*

Among some of these pagan Fulani, *e.g.*, the Rahazawa, marriage between children of the same father is permitted, the only bar to marriage being in the case of persons having the same mother. At the end of the year a feast called Girêwali is held. The youths and maidens gather in the forest; the youths form a line. Each maiden then comes up and selects her youth; food is cooked and the couples spend the night together. The observance of this feast is supposed to be of great importance to the prosperity of the clan. Any father who prevents his children going is expelled from the community.

On marriage, a girl of the Rahazawa is given a white cock by the bridegroom. She releases the cock, which remains in her house and is sacred.

The Hausa pagans or Maguzawa have a custom known as "*Fita furra*." Several girls and an equal number of boys are in the autumn shut up together in an enclosure and left there for a month. Food is taken by an attendant to them. The whole expense is borne by some rich man, who thinks that thereby he confers a benefit on the community. At the end of the time any of the girls who are found to be *enceinte* are considered to be the wives of the youths they have lived with.

A "jigo" or "gausami" (a long upright pole) is erected inside the enclosure. Sacrifices of goats, sheep, fowls, &c., are made to the spirits Kuri and Uwargari or Uwargona.

Doubtless this custom is in origin much the same as the Fulani Girêwali. The differences between the two are illustrative of the settled as opposed to the nomadic life, while their similarity leaves no doubt that the rite was practised to ensure fecundity in the clan.

At the present day, descent traced through females hardly exists south of the country occupied by the Kelgeres.

All Maguzawa own to at least one "totem" or "tabu." They sacrifice to certain spirits, but do not make images or fetishes. The chief spirits worshipped are Kuri and a female divinity called sometimes Uwardawa and sometimes Uwargona. Kuri is a woodland deity, who wears a goat's skin and "barks" like a dog in the woods. He is the Hausa Pan. Uwardawa is the goddess of hunting—their Diana—and Uwargona is Cybele or Demeter in her attributes. With these is usually associated rather loosely the god of storms and rain, Gajimari, who lives in the rainbow. Sacrifices are made to these deities in the farm, at some well or tree, or at the house, according to circumstances. Each has his or her appropriate offering. Kuri likes a young red he-goat, Uwardawa a red she-goat or a red cock, while Uwargona's emblems are white, *e.g.*, a white ewe. The psychological beliefs vary from rather intricate rules of the transmigration of souls in the same family to an apparent absence of any definite idea about what happens after death.

It must be noted that these clans of Maguzawa bear no fixed relation to the political divisions of the country as they exist at present and have existed for some five or six hundred years. The political grouping of the various Hausa peoples is denoted by facial marks—which are tattooed on to the children quite irrespective of their spiritual and other beliefs.

While there is no doubt that the Maguzawa in general represent the most primitive historical Hausa, especially those of them who originated in Gobir, Katsina and Daura, there are a fair number of Maguzawa who admit that they have migrated from Bornu and elsewhere. In considering the beliefs of the latter there is apt to be a doubt whether they brought them with them or adopted them after arrival.

* The first-born son always lives with his mother's relations till his father dies. He is called his father's kunya (shame).

As will be gathered, therefore, from what has been said above, Hausa totemism exists only in patches. It is impossible to go to any one man or even community and find out what their primitive beliefs were.

We may take as examples, putting as nearly as may be in the words of the native informants replies to questions asked on the subject during the last few years:—

1. *A Katsina Hausa hunter community*.—(Mahalbawa.) Totem is the *kwakia* (a short black snake.) If the *kwakia* kills an animal, that animal cannot be eaten; when a boy is born the *kwakia*—which, if friendly lives in the rafters—comes down to the floor of the hut. The Mahalbawa think they are descended from the *kwakia*, and that anyone who killed a *kwakia* would die. The totem descends in the male line. They never marry a woman having a *kwakia* as totem.

2. *Yan Dorina*.—Hausa (children of a hippopotamus). Totem—the hippopotamus sacrifice to the hippo on the banks of a stream a hen of the same colouring as an ostrich.

3. *Biritchi Hausa*.—Maguzawa, called "*kai na fara*." Totem—a fowl with no feathers (? diseased). Informant says this fowl (*kuduku kaza*) is sacrificed on very special occasions once a year.

Tabus: (i) They may not eat food if iron has touched it.

(ii) If fire has burnt the town they do not eat what is left of the corn.

(iii) They do not carry fire in a *kworia* (calabash) or part of one, but only in an *akwashi* (earthenware dish).

These Hausa do not work on Sunday, but sacrifice on that day.

4. *Garubawa* of Keffindikuduku.—(Katsina) say that they are of Berber origin, and that their customs are from the East. Totem—a frog (*kwado*). Will not touch the totem. Distinguish souls as good and bad. The bad soul wanders after death. The good soul returns into the womb of a woman of the family, and generally reappears in a grandson of deceased. Rub the head of a child with milk when it is shaved for the first time. Village pole (a "*kanya*" tree), where wrestling contests are held. As long as the pole (*gansami*) stands so long will the prowess of the village youth remain. If the pole is blown down it is not erected till the next generation.

NOTE.—*Gansami* is a Kanuri word, and means "son of the Queen."

5. *Kutumbawa*.—(Hausa) of Kazaure and Kano say that their totems are two trees, the "*dashi*" (black thorn) and "*tsamia*" (tamarind). They may not burn or cut these trees. Tabu on boys—No unmarried boy may put on sandals. Further say that their totem is *dan magurji* (a large green snake), which they do not kill or touch; and that they are originally Domawa of Bornu and hunters. Sacrifice, on the top of a crag near by, to "*Dodo ba farin kasshi*" = "the spirit that turns bones white." Their prosperity was bound up with a black rock poised on the top of the crag. When the rock fell they were conquered. This rock used to warn them of coming war by shrieking thrice. (Cf. Palmer, "Kano Chronicle," *Journ. Roy. Anthr. Inst.*, Vol. XXXVIII, p. 65.)

6. *Fulani pagans*—*Baawa*.—Herdsman and nomads. Do not kill their cattle except on the occasion of a feast. Cattle must be killed at the foot of a tree which is not a tree with much sap as the *dunya*, *kanya*, or *marki* trees. On the contrary, trees with sap (? from its resemblance to milk) are given the cattle to eat as medicine. In contradistinction to (3) may only take up fire in a *kuoria* (calabash). If a woman is *enceinte* and takes up fire in an earthen vessel she has a miscarriage. Totem is a *yanyawa* (fox).

7. *Baban Dammo*.—Hausa of earliest Katsina stock. Totem—an iguana (*dammo*). Their ancestor was, according to themselves, an iguana. Tabu—will not eat any hot food in a calabash, and will not carry fire in one. Originally from Durbi Takushayi in Katsina. Their spirits are Kuri and Uwargona. A ewe with black rings round the

eyes is sacrificed to the latter. Belief in the separate existence of souls after death. Think they come to kill the living unless placated. Put thorns on a corpse so that the soul cannot get away from the body, and will remain quiet.

8. *Romawa*.—Hausa of Kano. Totem—*dan bida* (a snake). Do not carry fire in a calabash. Do not marry within the totem. The totem of the father descends to his children, but a wife keeps her own totem after marriage.

9. *Yan Maisa*.—Hausa of Metazu in Katsina. Totem is *dan bida* (a snake).

10. *Tannaawa*.—Hausa of Kano. Totem is a crocodile. The “dashi” tree is sacred.

11. *Yan Zuga*.—Hausa of Kano. Totem—a lion.

12. *Ba-Daffawa*.—Hausa of Katsina. Totem—*kwakia* (snake).

13. *Dâsawa*.—Hausa of Katsina. Totem—*kwakia* (snake). Sacrifice on a Friday to Kuri and Uwardawa at intervals of three years.

14. *Kiawa*.—Hausa of Kano. Totem—an elephant. Sacrifices made at the foot of a *tsamia* (tamarind) to Kuri and Uwadawa.

15. *Dogarawa*.—Hausa of Rimin Gado in Kano. Totems—*kadda* (crocodile) and *kwakia* (snake).

State that they were formerly slaves of the Berri-Berri, which probably means that they were a servile Berber clan. Their divinities are :—

Gagimari, husband of Uwadawa.

Kuri, son.

Uwardawa, mother.

16. *Kimbawa*.—Fulani probably mixed with Hausa. Totems—*Hankaka* (crow), *kwakia* (snake).

17. *Yam-Baru*.—Durbawa Hausa of Baurenia in Katsina. Totem is an iguana (*dammo*). Marry within the totem now, though they say formerly they did not. Observe Sunday as a day of rest; sacrifice on Sunday. The soul of a dead man returns into some woman, and is re-born in a grandson.

18. *Yan Tugamma*.—Hausa of Maradi. Totem is *kamuchi*. Tabu—will not wear any clothes of a light blue colour; wearing such clothes causes poverty.

19. A man called *Maisheha*—a Hausa of Giwa—says his totem is *kwakia* (black snake).

20. *Berawa*.—Hausa of the district of Yandaka (Katsina). Totem is a lion, which they dare not touch. They kill all snakes. Will not burn a silk cotton tree. Will not carry fire in a calabash.

21. A man called *Mai-kai* of Kurukuju Katsina says his totems are *kwakia* (snake) and the *tsamia* (tamarind) tree.

22. *Geauashawa* of Dan Gani (Katsina Hausa). Totem is *kwakia* (black snake). The soul of the *kwakia* is supposed to be indwelling in their king.

23. *Dubawa* of Wawalkaza.—Katsina Hausa. Totems—a lion; *kirni* (a tree); and *shirua* (a hawk). Will not take up fire in an earthen pot (*hasko*) but carry it with two sticks. The reason of this is that carrying fire in a *hasko* causes headache (? the head may crack like a burnt pot).

24. *Tosawa* of Jikamshi.—Katsina Hausa. Totem—a *kwakia* (black snake).

25. *Damfawa*.—Fulani of Zamfara. Totem—*gamraka* (crested crane), and *hankaka* (crow).

26. *Sulibawa*.—Fulani of Katsina. Totem—*kurchia* (a dove).

27. *Rungumawa*.—Katsina Hausa. Totems—(i) *kwakia* (black snake); (ii) the tamarind tree.

28. *Arawa*.—Daura Hausa. Totem—*dan magurji* (snake).

H. R. PALMER.

Fiji.

Hocart.

A Point of Fijian Orthography. *By A. M. Hocart.***41**

In the official orthography of Fiji, which is that of the Methodist Mission, it is the rule that an *i* should be affixed to the word preceding a noun with instrumental and kindred senses, thus :—

Vakaran : to measure. *Ai vakaran* : the measure.

Puli : to knead. *Ei puli* : it is a loaf (Lauan).

Though universally adopted by whites and natives (much to their inconvenience), it is only an instance how men dislike the simple and prefer to complicate grammar with "cycle on epicycle, orb in orb."

The reader of Hazlewood's grammar is told that the article before nouns of instrument and the like take the article *ai* or *nai* instead of *a* or *na*. So far so good :—

Verb : *sele* (to cut). Noun : *nai sele* (knife).

When he wants to say "his knife," he naturally says "*nai nona sele*," only to be corrected and find that the right form is "*na nonai sele*." If he imagines that this is due to the *na* at the end of *nona* he is set right by "*nomui sele*" (thy knife). He cannot limit the *i* to possessives, because he is given the lie by such forms as—

Ei sele vinaka : it is a good knife.

E ndere isele tiko : he is cleaning knives.

Au kaya mai sele : I intended it for a knife.

After going through this painful process of discovery, he remembers that Hazlewood actually states that these words must be preceded by *i*, whatever the class of word that goes before (p. 8). Justly may he wonder why he was ever told about two articles *na* and *nai*, and an *i* that is always suffixed to the preceding word, why was he not told straightway that a prefix *i* makes instruments of verbs? thus :—

na isele, not *nai sele*;

na ivakatangi, not *nai vakatangi* (the phonograph), the thing made to cry ;

a irairai, not *ai rairai* : the appearance (*rai*, to see).

What should we think of an English grammar that were to lay down that, when nouns implying inness are used, the suffix "in" is always tacked on the preceding word whatever it be, thus : *anin* come, a *bigin* come, to *raisein* come?

The accent alone condemns the received doctrine. The law in Fijian is that the accent shall fall on the penultimate ; cases in which the ultimate is affected are obvious or possible cases of contraction (*kilá* for *kiláa*) ; but never can the accent take up another station. Therefore, if the *i* were a suffix it would influence the accent, and we should have *na nonái sulu* and not the actual *na nónai sulu* (his kilt), for *i* is never a consonant in Fijian but a distinct vowel, and counted as a separate syllable (e.g., *kíla*, to know ; *kílái*, not *kílai*, known).

The contention that the *na* and the *i* sound like one, is invalid ; the article in speech is always run into one word with its noun ; phonetically "the captain" is one undivided word ; it is only logically that we can distinguish in it two words. There is no more pause between the *and* *cap-* than there is between *cap-* and *tain* ; so in Fijian, the breath does not halt in *naisеле* from *n* to *e*. If we want to write it according to sound it must be *naisеле* ; if we want to divide it logically we must follow common sense.

Take *na ika* the fish, and *na ika* (officially *nai ka*) the prefix of ordinals ; they sound exactly alike ; *na ika e rua* (the two fishes) differ from *na ika rua* (the second) in nothing but the *e*.

Comparison also aids us ; a similar, if not the very same, prefix exists in Eddystone island (Simbo), and Ruviana in the Solomons ; and there no mistake is possible as to

what master it owns, since it is stuck right into words beginning with a consonant. This prefix or infix is *in-*, e.g.:—

Apo: to catch bonito for the first time. *Inapo*: the first bonito caught.

Ambu: to fish. *Inambu*: any edible fish or shell-fish.

Salanga: to cure. *Sinalanga*: medicine. (Ruv.)

Gani: to eat. *Ganani*: food. (Ruv.)

Vagolomo: to hide. *Vinagolomo* (hidden treasure, Eddystone).

Enough has been said to show that the orthodox orthography is a remarkable piece of blindness, which can only be explained by a mechanical adherence to first impressions, instead of a constant revision of grammatical rules with increasing experience.

A. M. HOCART.

REVIEWS.

Burma: Languages.

Brown.

Half the Battle in Burmese: A Manual of the Spoken Language. By R. Grant Brown, Indian Civil Service, Burma. London: Henry Frowde, 1910. Pp. xii + 149.

42

In this admirable little book modern methods of teaching languages are applied to the Burmese. It deals in a most lucid way with the phonetics of the language, and is primarily intended for pupils studying Burmese with a native teacher. But the book may be read with pleasure and profit by those who desire merely a literary acquaintance with the language.

Throughout the book the Burmese is written phonetically in an alphabet adapted from that of the International Phonetic Association. For the learner this is in itself an immense advantage, for it avoids all the difficulties due to variant spellings and irregularities of pronunciation, which have arisen through the fitting of an utterly unsuitable alphabet to the Burmese speech. All Burmese words are printed in black type, the signs, *.* and *.* being used as in the Burmese alphabet to mark the falling and abrupt tones.

In dealing with the phonetics the author describes, first the simple vowel sounds, and then these sounds in combination with a final consonant, and modified by the tones. These give all the endings of Burmese words, and are illustrated by examples in Burmese, with approximate representations in English, and where necessary by a description of the Burmese sound. The consonantal sounds are dealt with in a similar way, difficulties and changes due to assimilation, being discussed in detail.

The author gives no formal grammar of the language, but discusses the syntax and the use of particles, which take its place. Pages 52 to 101 are occupied by dialogues in Burmese, with copious footnotes and instructions repeated on every page. This is followed by notes on various points of colloquial usage, numerals, relationships, &c., an English translation of the dialogues, with a Burmese index of all the words occurring in them.

This book should form a model for similar works on the phonetics of Chinese, Siamese, and other languages of the Far East. In it the author has justified the title, for, with a thorough knowledge of Burmese phonetics, of the structure of phrases, and use of particles, the beginner will, indeed, have gained *Half the Battle in Burmese*.

S. H. RAY.

India: Assam.

Playfair.

The Garos. By Major A. Playfair, with an Introduction by Sir Bampfylde Fuller. London: Nutt, 1909. Pp. xvi + 172. 22 x 14 cm. Price 7s. 6d.

43

Honour to whom honour is due. In 1903, Sir Bampfylde Fuller, the first Lieutenant-Governor of what I have heard described as the Disunited Provinces, advocated with the Government of India the scheme for an ethnographical survey of Assam, under the general supervision of the Superintendent of Ethnography, by officers

and others possessing, like Major Playfair, special knowledge of the peoples of whom they were invited to treat. The plan of the monographs was thought out by him, and it is a real pleasure to me to take advantage of the opportunity which his preface to *The Garos* offers me, and to place on record the gratitude which anthropology owes to his practical recognition of the ethnic variety which makes Assam, indeed a "museum of nationalities."

I could wish that the plan had not included the sections of Affinities and Origins. The place for a discussion of these topics is surely in a general volume synthesising the knowledge won for us by all these observers. The ground has been covered in part already by the labours of the Linguistic Survey of India, directed by Dr. Grierson and Sten Konow. It is true that in *The Mikirs* Sir Charles Lyall (pages 151, *et seq.*) has advanced arguments against their views on the position of the Mikir language in regard to other members of the Tibeto-Burman group of languages in Assam. Scholars of his calibre are unhappily few and far between. Major Playfair very wisely follows Dr. Grierson, but there are many interesting parallels between the structure and vocabulary of Garo and those of Meithei, Thado, and Lushei, enough to establish their common kinship, but not, on the materials in the book before me, enough to estimate the degree of their divergence from the archetypal forms of Tibeto-Burman speech.

In the section on Origin, Major Playfair records a legend of the origin of the Garo which brings them from Tibet, and refers in support to their traditionary knowledge of the yak and their use in ceremonials of yaks' tails. Fitch in his description, merely a hearsay description of Butan, says: "They cut the tails of their kine and sell them very dear for they be in great request, and much esteemed in those partes. The hair of them is a yard long, the rumpe is about a spanne long; they use to hang them for brauerie vpon the heades of their Elephants; they be much used in Pegu and China" (*Ralph Fitch*, by Horton Ryley, page 117). I suspect the legend is largely ætiological, for I have come across similar but less detailed legends among Naga, which connect them with Meithei, Kuki, and with Gurkha. I think these hill people recognise their kinship and account for it in this way. If the Garo legend does actually refer to events so far distant as 1,000 years ago, it is, indeed, a notable fact and to be reckoned with in computing, as Van Gennep has recently done, the maximum, "pour des populations dénuées d'écriture, de six générations ou une moyenne de 150 ans pour la mémoire d'un évènement soit naturel (tremblement de terre, inondation, etc.), soit politique" (*Religions, Mœurs et Légendes*, II., page 185).

I have had occasion recently to make rather a close and detailed study of eschatological belief in relation to funerary ritual in Assam, and it is interesting to find many close and suggestive parallels between Garo beliefs and practices and those of the Naga and Kuki, with whom I am personally acquainted. The monster Nawang (see page 103), who harasses the ghost of the dead on its journey to Heaven, and who runs in terror from the man who has married 1,000 wives, is surely akin to our Lushei friend, Pupawla, who may not shoot at men who have known three virgins or seven women. (Shakespeare, *Kuki-Lushei Tribes* [*Journ. Roy. Anthr. Inst.*, Vol. XXXIX, p. 371]). It is no question of a hypersensitive deity who avoids contact with all desperate characters. Savage deities are not very modest or moral beings. All the advantage is on the side of depravity, for the soul of the uxorious Garo, like the soul of the amorist Lushei, escapes safely to the delights of Heaven, thence, in the fulness of time, to return to earth as a new-born babe. Far be it from me to hint at such mysteries as nescience of the art of procreation, but I think it may be worth the while of someone on the spot to make an effort to ascertain the ideas of Garo, Naga, and Lushei on this difficult and delicate subject.

The quotation from Sir Alexander Mackenzie's *North-East Frontier of Bengal* (p. 76), is enough to whet one's appetite for further information. We want to know

more, if more is to be known, about "dai." There are customs among the Naga of Manipur, and among the Lushei tribes which offer curious parallels. Thus the erection of a stone monument, the assumption of the khullakpa's distinctive cloths, the simple luxury of a coat of whitewash on one's house, or, simpler still, the possession of a window in one's house involves a fine to the community in the shape of a feast, which looks very like a counterpart of the Garo "dai" customs. I had always looked on these acts as infractions of tabus, so that the feasts to the village which they necessitated was a means of social reintegration. Major Playfair notes (p. 67) that the rules of exogamous marriage are in jeopardy of serious disregard, a sure proof of the extent to which their contamination has proceeded. Yet it is in respect of their social organisation that the Garo differ most markedly from the mass of Tibeto-Burman tribes in Assam. They are matrilinear. Have they, as Sir Bampfylde Fuller suggests, borrowed this from their neighbours, the Khasi? If not, is it a "sport"? Is it a survival from an earlier state of things? If so, is it, in any way, causally related to polyandry as practised in Tibet? It cannot be easy to effect a change in the line of descent, and the theory of borrowing has, at least, this in its favour, that the Lymgam (see *The Khasis*, p. 191, *et seq.*), who form a link between the Khasis and the Garo, have gone over to the former in the matter of language and social structure (see *Linguistic Survey of India*, Vol. II., p. 17), though regarded as of Garo origin.

I think I have said enough to show that this book is a valuable addition to our knowledge of Assam. It is a sound, careful, and modest piece of work on which the author is to be cordially congratulated. If I have seemed to criticise some of his views, it is in a spirit of hearty sympathy with the difficulties of his interesting subject, and my criticism is only evidence of a desire for more from his pen.

T. C. HODSON.

Voyages.

Nicoll.

Three Voyages of a Naturalist (Second Edition). By M. J. Nicoll. London: Wetherby, 1909. Pp. xxx + 240. 23 x 14 cm. Price 7s. 6d. net.

44

The original edition of the above work was published in March, 1908, and reviewed in MAN, 1909, 8. Within the year it has been found necessary to issue a second edition. The author has acknowledged and embodied "the criticisms in the "many kind reviews," thus correcting the few mistakes which had crept into the earlier edition. The principal of these errors was the statement that Easter Island was uninhabited when first discovered.

J. E.-P.

India: Magic.

Henry.

La Magie dans l'Inde Antique. Par Victor Henry, Professeur de Sanscrit et Grammaire comparée des Langues indo-européennes à l'Université de Paris. Paris: Emile Nourry, 1909. Second edition. Pp. xxxi + 286. 19 x 12 cm.

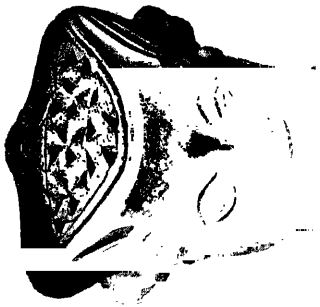
45

The detailed study of an actual system of magic is an excellent corrective for rash generalisations: M. Henry's book is valuable in this respect, though not in this respect alone. The literature of ancient India affords unrivalled material for such a study in the Atharva-Véda, a book of magical ritual at least as old as the eighth century B.C., and the Kançika-Sutra, a magical manual of later date. The magic of the Védas is not "primitive," but it abounds in "primitive" survivals. M. Henry's treatment of the functions of the Brahman, his chapter on "Rites de Magie noire," and the section on "Exorcismes par Représailles" (p. 169) are particularly interesting. It seems that the "voults" in Vedic sorcery is often regarded as an embodiment of the sorcerer's evil wish rather than as a "sympathetic" representation of the victim.

The irony of M. Henry's preface, with its strictures on the totemic theories of 1902 and 1903, is by no means out of date.

B. F.-M.

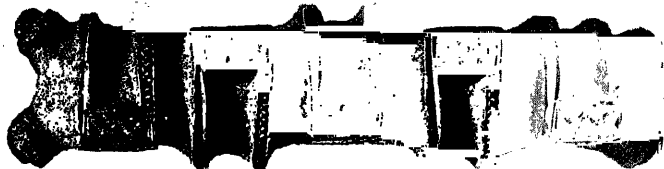
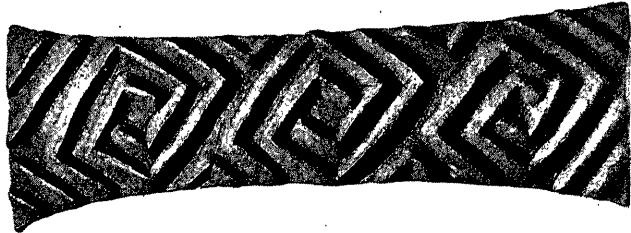
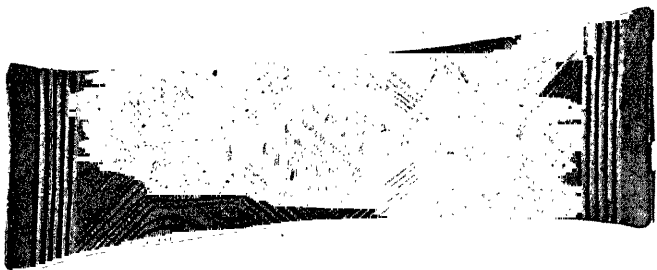
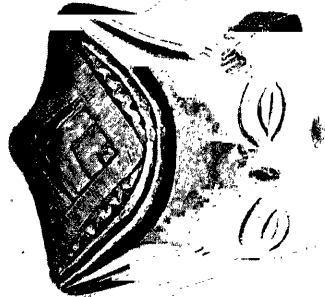
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PIGMENT-BLOCKS OF THE BUSHONGO.

ORIGINAL ARTICLES.

Africa : Congo.

With Plate F.

Joyce.

Note on the Pigment-Blocks of the Bushongo, Kasai District, Belgian Congo. By T. A. Joyce, M.A.

46

The Bushongo, like many other tribes of the south and south-western Belgian Congo, have a great predilection for the rich crimson pigment obtained from the wood known to them as *tukula*. This pigment is applied by them to their bodies, especially on festive occasions, and is also used to colour palm-cloth and embroidery fibre. Wooden carvings are also rubbed with it, and the *intaglio* designs on some of the older wooden boxes, which are used to contain the pigment, are entirely filled up with the *tukula* which has been applied from time to time through many years.

The preparation of the pigment is quite simple, and is performed by the women ; two blocks of the wood are moistened with water and rubbed together, and the crimson paste which results from the friction is formed into cakes and allowed to harden.

Before the hardening process is complete these cakes are often moulded and carved in ornamental shapes, but this custom seems on the decline, and the more modern specimens are not so carefully prepared and ornamented as those of former days.

For use, the requisite amount of crimson powder is scraped from the block, and mixed with water or palm oil to form a paste, which is then rubbed on the surface which it is desired to decorate.

The accompanying plate shows a number of specimens of these *tukula* blocks, obtained by Mr. E. Torday from the Bambala sub-tribe of Bushongo ; they are all of

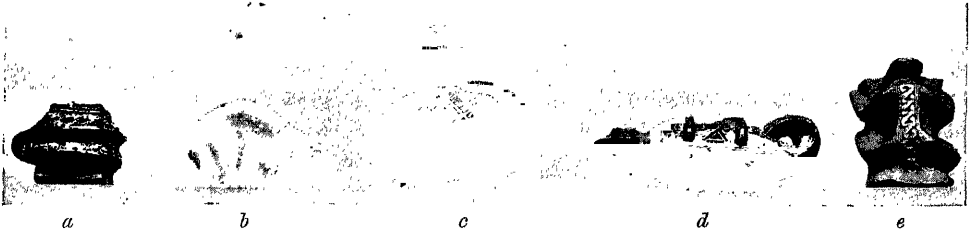


FIG. 1.

considerable age, and the surface of each is well patinated and nearly black. Nos. 1 and 3 represent female heads with elaborate coiffures ; No. 4 is an axe ; No. 5 a paddle ; Nos. 2, 6, 7, and 8 are merely ornamental blocks. The shape of No. 6 is most peculiar, but no information is forthcoming as to what it is meant to represent.

Of the five specimens shown in Fig. 1, *a* represents a basket ; *b* a tortoise ; *c* a wooden or pottery bottle ; *d* a lizard ; and *e* a figure which may be an insect, but on which human features have been scratched by a later hand.

All the specimens are ornamented with designs thoroughly typical of Bushongo art, all of which can be named. I do not, however, propose to enter into the question of pattern names here, that question will be fully discussed in a book dealing with the Bushongo, which is now in preparation ; what I wish to mention is the secondary use of these *tukula* blocks—a use which is invested with a peculiarly modern atmosphere.

Most primitive peoples reverence the memory of their dead to some extent ; some indeed provide themselves with relics of the departed, but the majority seem to concern themselves only with such observances as will prevent the spirit of the deceased from troubling the survivors. Among the Bambala, however, a custom exists which seems to indicate a point of view less purely utilitarian. When a man dies, his heir, who

acts as chief mourner, distributes during the funeral ceremonies a number of these old *tukula* blocks among the principal friends of the departed. Blocks so given seem to be invested with no magical character whatever, but are purely and simply mementos of the deceased. In fact they correspond exactly with the mourning rings of this continent.

T. A. JOYCE.

Andamans.

Schmidt.

Nochmals: Puluga, das höchste Wesen der Andamanesen. Von **47**
P. W. Schmidt, S.V.D. (Fortsetzung von MAN, 1910, 38.)

Wenn zum Schluss Mr. Brown meine Angabe, dass "string-making . . . is, in " the most cases, the work of the women," bestreitet so stehen sich hier einfach wieder die Angaben von E. H. Man and Brown gegenüber, und ich habe nicht nur keine Veranlassung dem ersteren weniger zu glauben als dem letzteren, sondern vielmehr, in diesem Falle, besonderen Grund E. H. Man mehr zu glauben, weil er diese seine Angaben vollkommen unbefangen, ohne Rücksicht auf irgend eine Theorie oder Polemik und an Ort und Stelle gemacht hat. Die Angaben Man's sind folgende: (1) "Die Bastfaser von *Anadendrum paniculatum* (*yölba*) wird hauptsächlich gebraucht zur Verfertigung von Bogensehnen, kleinen Netzen (*châpanga*), Halsbändern und Schnur für die Pfeile; ihre Herstellung ist aber nicht auf eines der beiden Geschlechter beschränkt,"*—d.h. doch wohl, beide Geschlechter sind ohne Unterschied, in annähernd gleicher Masse daran beteiligt. (2) "Um Handnetze zum Fischen (*kud*) und Schlafmatten (*pärepä*) zu machen, wird *Gnetum edule* (*pîlita*) verwendet; für die Vorbereitung und Verfertigung derselben kommen ausschliesslich Frauen in Betracht."†

Nach allen Regeln der gewöhnlichen Rechenkunst, wenn die Frauen bei (1) schon gerade so stark beteiligt sind, als die Männer, wenn dann ihnen allein auch noch die Gesamtheit von (2) zukommt, ist es doch augenscheinlich, dass die "most cases" in diesem Gewerbe ihnen zufallen.‡ Nimmt man hinzu, dass auch die Korbflechterei gewöhnlich von den Frauen betrieben wird,§ so darf ich getrost den Satz aufstellen, dass auch auf den Andamanen "plaiting and twisting" vorzüglich Sache der Frauen ist. Selbst wenn also auch die Perlmutteruschale als äusseres Werkzeug für diese Beschäftigungen in Wegfall zu kommen hätte, so bliebe doch noch immer bestehen, dass die *Biliku* der Nordgruppe, eben weil sie weiblich ist, in näheren Beziehungen zu "plaiting and twisting" steht, und damit wäre eine Erklärung ihrer Beziehung zur Spinne zum wenigsten angebahnt. Gerade um diese Erklärung aber handelt es sich hier, und sie wird also auch durch Mr. Brown's Rekrimationen in ihrem Wesen nicht berührt, selbst wenn wir von den mancherlei Bedenken ganz absehen wollen, die, wie ich gezeigt, durch diese Rekrimationen noch wieder erregt werden.

Vollständig ohne Bedeutung sind wieder Mr. Brown's Rekrimationen gegen meine Beziehung *Darias* des Südwest-Monsuns auf den zunehmenden Mond, der zuerst im West-Süd-West aufgeht. Mr. Brown gibt selbst zu, dass der Sinn für schärfere Bestimmung der Himmelsrichtungen bei den Andamanesen nicht sehr ausgebildet sei, und wagt meine Zusammenlegung nur zu bezweifeln. Dagegen wirft er mir vor, dass ich bei meiner Zusammenstellung des Namens für Neumond—in Bea: *Ogar dereka-da* u.s.w.—mit dem Wort *Daria* Portmans Übersetzung von *Ogar dereka-da* mitzuteilen unterlassen habe, wodurch die Leser verhindert worden seien, die Unhaltbarkeit der Verbindung von *Daria* mit *Ogar dereka-da* zu erkennen. Ich

* E. H. Man, a.a.O., S. 164.

† A.a.O. SS. 163, 180.

‡ Dazu kommt noch, dass E. H. Man von den "netted reticules (*châpanga*)," die er, S. 164, als von beiden Geschlechtern gemacht bezeichnet, S. 180 sagt: "made and used by women."

§ E. H. Man, S. 180.

wüsste wirklich nicht, was für einen Schaden es für meine Theorie haben sollte, dass *Ogar dereka-da* "junger (oder kleiner)* Mond" heisst; gerade im Gegenteil, es stützt sie nur noch mehr. Dass ich diese Übersetzung nicht mitgeteilt, lag daran, dass ich meinen ohnedies schon langen Artikel nicht über Gebühr ausdehnen wollte; in der Behandlung des Gegenstandes in meinem Werk "Die Stellung der Pygmaenvölker in der Entwicklungsgeschichte des Menschen" habe ich die Übersetzung auch ohne weiteres gegeben (S. 211). Wenn Mr. Brown nun "confidently" feststellt, dass keine philologische Verbindung bestehe zwischen *Daria* u.s.w. und *Dereka* u.s.w., so ist mir diese Konfidenz einigermassen gleichgiltig; interessieren würden mich nur die Gründe, die Mr. Brown dafür haben könnte, und deren Vorhandensein ich bezweifle. Dagegen hat er, ohne zu wissen, selbst schon eine Bestätigung meiner Auffassung gebracht. Wenn, wie Portman darlegt, die Grundbedeutung von *dereka* nicht "Kind", sondern "klein," "jung" ist, so passt ganz vortrefflich dazu, dass in dem südlichen Stamm der Bale die Rede ist von dem "big *Puluga*", der zwei Brüder hat, die die Stelle des sonst vorkommenden *Daria* einnehmen, die zwar *Jila Puluga* (Ost-*Puluga*) und *Kuacho Puluga* (West-*Puluga*) heissen, aber zweifellos gegenüber dem "big *Puluga*" wenigstens in der Empfindung der Eingeborenen als "little *Puluga*" gelten. Es wäre von sehr grossem Werte, wenn Mr. Brown uns den andamanesischen Wortlaut von "big *Puluga*" mitteilen würde†; je nachdem dieser ist, würde die Bestärkung noch grösser sein.

Mr. Brown greift endlich noch meine Angabe an, dass *Daria* zuweilen das Weib *Puluga's* sei. Ich weiss jetzt nicht mehr mit voller Bestimmtheit, worauf ich mich stützte, als ich diese Angabe machte; ich vermute, auf Mr. Brown's Mitteilung, dass, nach einer Angabe der Mischgruppe Juwoi-Kol-Puchikwar, als Weib des männlichen *Bilik* die *In Chria* erscheint.‡ *In Chria* steht hier zweifellos an Stelle des *Teria* neben *Bilik*; auch ist das Wort *Chria* dem Wort *Teria* nicht allzufern stehend; aber ich vermöchte nicht den Beweis dafür zu erbringen, dass anlautendes *t* in dieser Sprachengruppe unter dem Einfluss des auslautenden *n* von *In* (= Frau, Mutter) zu *ch* würde. Ich habe deshalb gar keine Schwierigkeit, auf dieser Angabe nicht zu bestehen. Es war ja gar nicht der weibliche Charakter *Teria's*, worauf es mir ankam, sondern seine überall gegenüber der von *Puluga-Biliku* zurücktretende, geringere Bedeutung, und diese wird auch Mr. Brown nicht wagen in Abrede zu stellen. Noch mehr, ein weiblicher Charakter *Teria's* würde meiner Lunartheorie nur zur Verlegenheit gereichen, da ich doch *Teria* mit dem zunehmenden Mond identifiziere, dieser aber in der vorausgesetzten Mythologie gerade *niemals* weiblich ist. Andererseits bietet der stets männliche Charakter *Teria's* durchaus keine Stütze für die Annahme Mr. Brown's, dass deshalb *Biliku* ursprünglich stets weiblichen Charakters gewesen sei. Brown wagt denn auch selbst keine Sicherheit dafür in Ausspruch zu nehmen; aber es kommt ihr auch nicht einmal der kleinste Grad von Probabilität zu, da neben dem Gattenverhältnis das Bruder- und Freundesverhältnis gerade so gut möglich und bei den Bale ja direkt bezeugt ist.§

So fallen nahezu alle direkten Beanstandungen, die Brown mit solcher Vehemenz vorbringt, sowohl in sich als auch in Bezug auf ihre Bedeutung für meine Theorie von der früheren Mondmythologie der Andamanesen vollständig zusammen. Nur der eine Punkt ist richtig zustellen, dass, nach der jetzigen Erklärung Brown's über die

* *Dereka* heisst in seiner Grundbedeutung nicht "Kind," wie Brown angibt, sondern "klein," "jung," s. Portman, Notes, S. 204; erst *Dab-dereka-da* heisst "junges menschliches Wesen" = "Kind."

† Es ist ja wohl zu erwarten, dass von den Mythen, die Mr. Brown in seinem demnächst erscheinenden Buche veröffentlichen wird, stets auch der andamanesische Urtext mitgeteilt werde; wäre das nicht der Fall, so würden sie für eigentlich wissenschaftliche Untersuchungen einen guten Teil ihres Wertes verlieren.

‡ *Folklore*, a.a.O., S. 260.

§ Brown, *Folklore*, a.a.O., S. 260.

Verwendung der Perlmutterchale, mein Versuch einer positiven Erklärung der Identifikation der Spinne mit *Biliku* im Norden nicht mehr aufrecht erhalten werden zu können scheint. Diese Identifikation selbst bleibt natürlich bestehen und behält ihr volles Gewicht für die Annahme einer früheren Mondmythologie. Nicht diese letztere ist durch die jetzige Erklärung Brown's getroffen, sondern höchstens der Versuch, die Entstehung *eines* ihrer Indizien auch positiv zu erklären, ist zu einem Teil in Frage gestellt; zum anderen Teil bleibt auch er aufrecht, da jedenfalls durch die Beziehungen *Biliku's* als Weib zu "plaiting and twisting" ihre Identifikation mit der Spinne mindestens plausibel gemacht wird.

Dagegen habe ich jetzt den Vorwurf des unrichtigen Zitierens mit Nachdruck gegen Mr. Brown zu wenden. Er schreibt, S. 36: ". . . even if it were true that "the present beliefs of the Andamanese concerning Puluga are derived from lunar "mythology, it is impossible to see how this affords any evidence that the Andamanese "formerly believed in a Supreme Being." Es ist in Wirklichkeit nicht leicht zu sehen, wie Mr. Brown die ausdrücklichen Ausführungen auf SS. 6 u. 7 meines Artikels übersehen konnte, in welchen ich darlegte, dass das höchste Wesen *Puluga* gerade *nicht* aus der Lunarmythologie hervorgegangen, sondern ursprünglich ein Himmelsgott gewesen sei; solche Übersehen gehören zur "strictness of method" jedenfalls nicht. Wenn dann Mr. Brown meint: "The present Andamanese certainly do not believe "in a Supreme Being", so habe ich keine Ursache ihm nicht zu glauben, soweit die Nordgruppe in Betracht kommt, deren sekundären Entwicklungscharakter ich aber auch dargelegt habe. Was dagegen den Teil des Gebietes betrifft, der mit dem von E. H. Man und Portman zusammenfällt, so habe ich ebenfalls keinen Grund Mr. Brown mehr zu glauben, als den ausdrücklichen Versicherungen der beiden andern Forscher. Mr. Brown verwendete nur zwei Trockenzeiten von je sechs Monaten zu seinen Forschungen bei den verschiedenen Stämmen, von denen er $3\frac{1}{2}$ Monate allein auf Klein Andaman zubrachte; wenn er nun wirklich glaubt, in dieser Zeit schon eine "intimate knowledge of their ways of life and thought" erworben zu haben, so müssen die Ansprüche, die er an eine solche "intimate knowledge" stellt, doch wohl etwas bescheidene sein. E. H. Man war vier Jahre auf dem enger umgrenzten, südlichen Gebiet tätig, und V. Portman weilte, soviel ich weiss, mindestens sieben Jahre auf den Andamanen. Wenn nun auch die Vorbildung Brown's für diese Untersuchungen eine speziellere war und er die kürzere Zeit durch eine ausschliessliche Verwendung zu wissenschaftlichen Zwecken bis zu einem gewissen Grade kompensierte, so ist doch zu einer wirklich erschöpfenden Kenntnis eines Volkes unter allen Umständen ein grösserer Zeitraum erforderlich. Dazu kommt, dass innerhalb des gegebenen Zeitraums es zweifellos für Mr. Brown nicht möglich war, sich eine solche gründliche Kenntnis der Sprache anzueignen, dass er sich den Eingeborenen nicht nur verständlich machen, sondern auch deren Gesprächen unter sich ohne Hilfe eines Dolmetschers mühelos hätte folgen können; erst bei einem solchem Masse von Sprachkenntnis aber beginnt man in den Geist eines Volkes wirklich einzudringen. Durch diese Ausführungen habe ich nicht die Absicht, die wirklichen Verdienste Mr. Brown's herabzusetzen; ich erkenne im Gegenteil an, dass er durch seine, zweifellos entbehrungsreichen Forschungen sich grosse Verdienste erworben hat. Aber er selbst sollte die Anerkennung, die er zu fordern berechtigt ist, nicht dadurch in Frage stellen, dass er verlangt, man solle ohne Kritik im einzelnen immer und überall ausschliesslich seinem Urteile gegenüber dem Urteil anderer wahrlich nicht minder verdienter und zuverlässiger Forscher folgen.

Zum Schluss habe ich noch ein besonderes Wort mit Mr. Brown zu sprechen. Wenn Mr. Brown mich auch für einen alten Sünder zu halten scheint, bei dem kaum noch zu hoffen sei, dass er sich bessere (S. 37), so gibt mir seine Jugendlichkeit ja desto mehr Recht, zu hoffen, dass er bald einsehen wird, dass einige weniger gute-

Manieren in wissenschaftlichen Erörterungen einen schlechten Eindruck machen und je eher desto besser abgelegt werden. Was mich am meisten erstaunt hat, das ist, dass Mr. Brown nicht nur die Richtigkeit der Ansichten seines wissenschaftlichen Gegners bekämpft, was sein gutes Recht ist, soweit er Gründe dafür vorbringt, sondern auch die ethische Zuverlässigkeit desselben in einer Weise angreift, wie es bisher in wissenschaftlichen Erörterungen doch nicht üblich war. Ich habe bereits oben (S. 1715) auf einige Punkte dieser Art hingewiesen. Über alles Mass geht aber der folgende Satz, durch welchen Mr. Brown mir nicht nur für die jetzige Diskussion, sondern für alle Ausführungen auch meiner sonstigen Arbeiten das aufrichtige Wahrheitsstreben abspricht: "On the contrary, it must be evident to all readers of Father Schmidt's writings that he is always seeking, not the truth, but evidence for a pre-formed theory" (S. 34).

Als einzigen positiven Beleg für seine Anklage führt Mr. Brown eine Stelle aus meiner Besprechung des VI. Bandes der *Reports der Cambridge Torres Strait's Expedition* in *Anthropos*, B. V, S. 272, an, wo ich zu Mr. Haddon's Konstatierung: "We did not discover in Torres Strait anything like an All-Father or Supreme Being" bemerkte: "Mr. Haddon has taken care to formulate exactly what he was able to state, and I shall endeavour not to be less exact by holding the thesis: 'There must have been an All-Father or Supreme Being in the religion of the Eastern Islanders' . . ." Mr. Brown ist nun der Meinung, ich hätte, trotz der Konstatierung Mr. Haddon's, meinerseits doch noch immer daran festhalten wollen, es *müsse* unter allen Umständen ein höchstes Wesen vorhanden gewesen sein. Aus einem Briefe von Mr. Haddon, in dem er mir für die Besprechung des VI. Bandes und seiner "Races of Man" dankte, erfuhr ich, dass auch er, der das freilich loyaler verwendete, dieser Auffassung war. Ich habe in einem Brief an ihn vom 21. Februar das richtig gestellt. Ich zweifle nicht, dass diese Richtigstellung nicht zur Kenntnis Mr. Brown's gelangt ist; denn sonst hätte er diesen Fall nicht so verwerten können, wie er es in seinem Artikel getan. Die Richtigstellung besteht in folgendem: Ich gebe zu, dass der Wortlaut des englischen Textes die Auffassung Mr. Haddon's und Mr. Brown's ermöglichte. Ich meine aber, dass auch das, was ich wirklich sagen wollte, herausgelesen werden könnte; und andererseits ist die darin mir imputierte Stellungnahme eine derartig unsinnige, ja fast wahnsinnige, dass Mr. Brown verpflichtet gewesen wäre, sich erst privatim zu vergewissern—wie Mr. Haddon es loyaler Weise tat—ehe er damit beschuldigend an die Öffentlichkeit trat. Der Gedanke, den ich ausdrücken wollte, ist dieser: "Mr. Haddon hat sich ganz exakt ausgedrückt als er sagte—*nicht*: es gibt und gab in der Torres Strasse kein höchstes Wesen, sondern—: wir haben kein solches dort entdeckt. Ich werde mich nun bemühen, nicht etwa weniger exakt zu sein dadurch, dass ich *festhalten würde*: Es muss unter allen Umständen ein höchstes Wesen da gewesen sein." Man sieht also, dass durch die Gerundivkonstruktion "by holding" der irreale Konjunktiv "dass ich festhalten würde" nicht zum Ausdruck gelangt ist, und ferner dass das, was ich sagen wollte, so ziemlich das gerade Gegenteil ist von dem, was Mr. Haddon und Mr. Brown aus den Worten entnehmen.

Ich freue mich nun, dass Mr. Brown, nachdem ich ihm in einem Brief diese Mitteilung gemacht, sein Urteil in einer Erklärung an "Man" zurückzieht, und ich danke ihm für diesen loyalen Schritt. Es ist wahr, er war der angegriffene Teil; aber es ist ein Irrtum von ihm zu glauben, ich hätte an der subjektiven Zuverlässigkeit irgend einer seiner Angaben gezweifelt. Wenn ich von ihm mehr "broad-mindedness" gewünscht habe, so hatte ich dabei nicht die Absicht, seinen guten Glauben in Frage zu stellen. An einer Stelle freilich habe ich gesagt, dass er, "perhaps unwittingly", "leading questions" gestellt habe. Aber in dem "perhaps unwittingly" habe ich wörtlich gebraucht, was er von E. H. Man sagte, und ich hatte dabei die Absicht, Mr. Brown über das Bedenkliche eines über andere

gefällten derartigen Urteils dadurch zu belehren, dass ich es einmal beispielsweise auch bei ihm selbst zu Anwendung brachte.

Damit ist, zu meiner Freude, ein persönlicher Gegensatz, der sich zu bilden drohte, beseitigt. Die Austragung unserer sachlichen Differenzen darf dadurch in keiner Weise behindert werden; ihr vor allem sollte dieser Artikel dienen.

P. W. SCHMIDT.

England: Archæology.

Greenwell: Gatty.

The Pit Dwellings at Holderness. By Canon Greenwell, F.R.S., and **48**
the Rev. R. A. Gatty, LL.B.

The implements of stone and vessels of pottery now brought under the notice of the Institute, though of a very humble, even rude, description, and showing very little evidence of skill in the hands of the makers, are nevertheless of importance for the light they throw upon the cultivation of early man in Britain, or at all events in that part of it in which they have occurred. They all belong to the appliances of domestic life, nothing which can be regarded as a weapon, except scrapers, having up to the present time been discovered. They have been found on the floors of pits sunk into the boulder clay, and on account of the circumstances connected with them they must be regarded as the dwelling-places of people living under very primitive conditions. They are placed within an area, the extent of which has not yet been ascertained, in a position at the present day not far situated from the coast, in the district of Holderness, in the East Riding of Yorkshire.

At the time they were inhabited they were no doubt placed much further inland, the sea having encroached very largely during a long period on that part of the eastern shore of England. That these people lived at some distance from the sea appears to be shown by the absence of the bones of sea fish and marine shells. It is possible they may not have been able to catch fish; still there must have been an abundance of shell-fish on the coast, and the contents of rubbish heaps in the dwelling-places of other early people living near the sea show how large an element in their dietary were cockles, oysters, mussels, limpets, and such like food.

The greater number of the pits hitherto explored are situated near the village of Atwick, two miles from Hornsea, but they have been observed as far as three miles north and the same distance south of that place. At Rolston, three miles south from Atwick, two have been discovered on the cliff face, owing to the washing away of the land by the action of the sea. They occur apparently in groups, and are so numerous that it is evident the district was then occupied by a large population. This seems to have consisted of people who, if we are to judge from their domestic belongings and their place of abode, must have been in a condition of life little above that of savages.

Nor, does it appear, were they living in the neighbourhood of people who had attained to a higher stage of progress, for if this had been the case it might have been expected that some article of a superior kind, or one of their own rude tools made out of an implement of better manufacture, might have been found. This has sometimes occurred on sites occupied by people in much the same social condition as these pit-dwellers of Holderness. This evidence is, of course, only negative, and not in any way conclusive, but it has a certain value and is worth being noticed.

The pits were first discovered by Mr. William Morfitt, of Atwick, when digging the foundations of a house, who from that occurrence was led further afield in search of other pits of a similar kind. In this he was successful, and it is due to his acuteness, persevering energy and patient care, that so much has been recovered in connection with a community of very early dwellers in that part of Britain.

That these very humble places of abode were the dwellings of a people living

there at an early part of the period which is called neolithic does not admit of much doubt. The inhabitants of Britain, during the Neolithic period throughout the greater part of that time, and over the whole country, except, perhaps, in some remote places, were acquainted with the art of grinding and polishing stone. It is quite possible, however, that in the early stages of their cultivation, like the still older men of palæolithic days, they may have been ignorant of that important process in the manufacture of stone implements. To such a time it may be the pit-dwellers of Holderness belonged. Anyhow, no stone has been found in the pits which shows the least trace of such a process of polishing.

That these people were living at a very early period, during the time when stone and bone were the only materials out of which weapons and implements were made (though not in that time, the palæolithic, when the mammoth and other extinct animals occupied the country), is shown not only by the articles found in the pits, but even more conclusively by the position which the pits assume in relation to the surface soil and its contents, by which they are overlaid.

In that part of Holderness where these dwelling-places have been discovered the underlying strata are covered by a deposit of boulder clay of varying thickness. This clay, which contains, together with the usual rolled and scratched pebbles and larger blocks of various kinds of stone, the remains of the mammoth, and other animals belonging to the same fauna, has been excavated in places to form the pits which constituted the living-places in question.

The pits, which are generally about 5 feet deep, vary considerably in shape and size. They are mostly of an elongated form, in some cases as long as 40 feet by 9 or 10 feet in width. They are now filled in with a dark-coloured deposit, evidently the result of mud washed into them by an overflow of water, apparently the result of local rainfall rather than of a general flood of water. This mud deposit has not been found to contain anything except the hardened mud itself, all the animal bones, implements, and pottery having been found on the floor of the pits.

After this flooding had taken place, which either drove out the occupants, or found the pits already deserted, they became covered by a deposit of surface soil from 15 to 18 inches in thickness. This soil, which equally covers the boulder clay and the pits, has never been in any way broken through, or otherwise disturbed in the spaces occupied by the pits, and, therefore, they must have been dug out and inhabited before the mud was carried into them, and the surface soil had later on accumulated over them. In this surface soil the ordinary implements of flint, and other stones characteristic of the Neolithic Age, and in some measure those of bronze, have been found in fair abundance. On the other hand, neither on the floors of the pits nor in the filling in has any example of the highly-finished implements of the Stone Age, or any portion of one of them, come to light.

This is a very important fact in connection with the time when the pits were occupied. That time can only, however, be considered as it has a relation to other periods of occupation in the Stone Age of this district, and it must not be attempted to give it a place in chronological time. If the occupation of the pits is considered with reference to other and later periods, when the country was inhabited by early man, it is evident that the people, who had their abode in them, must have been living there a long time before the neolithic men of the polished Stone Age were settled in the district.

We cannot say how long the pit people had lived in these dwellings. First the pits became filled in with a deposit, the nature of which would require very many years for its accumulation. After that, a surface soil had grown over them, of a depth such as could only have taken place by the gradual growth of a long period. Upon this surface the ordinary neolithic man lived, and within its soil are found the imple-

ments he had used, and lost. Who can say how long before his days were those during which his possible ancestor lived his life, endowed with the poorest means of existence? That time must have been very remote, and the interval between the occupation of the pit-dwellers and the people who used polished stone implements very great.

W. GREENWELL.

The above are Canon Greenwell's views on this subject, and as I was present with Professor Boyd Dawkins at the opening of the Rolston pit I am able to supplement them with details from my own observation.

The first pit discovered by Mr. Morfitt came to light in the process of digging the foundations for a new house, and four more were found as the work proceeded. In all these cases the surface soil was disturbed, and got worked in with that of the pits, so that it was impossible afterwards to see the exact position of the layers. A later discovery on the cliff face, where the ground is perpetually falling into the sea, brought to light a pit in section, a drawing of which is given in Fig. 1.

This pit is on the property of Colonel Haworth-Booth, at Rolston, who kindly gave permission to have it examined, and I visited it with Professor Boyd Dawkins, while Mr. Morfitt was engaged in digging it out. It was at once seen that a surface soil of about 18 inches completely unbroken lay over the pit. It was of a colour and texture different from the black mud which filled in the pit and the boulder clay in which the pit had been excavated.

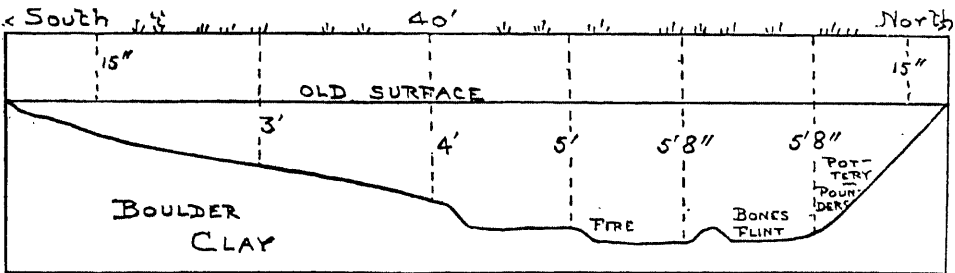


FIG. 1.—SECTION OF PIT-DWELLING.

Mr. Morfitt has opened about thirty pits, and in all these cases there was no indication, by mound or depression, of the existence of a pit below. Sometimes the vegetation appears more rank, and a group of thistles or a darker patch in a cornfield may serve to show that there is a pit on the spot, but these are the only guides.

It was fortunate that Professor Boyd Dawkins was present to confirm the unbroken position of the surface soil, as on this point the principal evidence of the antiquity of the pits depends.

In every case the pits are found to be filled with a black mud, which bakes like clay in summer, and can only be dug out during the winter-time. Whether this mud is due to some great overflow of waters or is simply the working in of rains has not been decided.

In the present case of the Rolston pit we found the depth of the pit to be about 5 feet 9 inches in the centre. The breadth could not be definitely ascertained, as some of the side had fallen down upon the shore, but Mr. Morfitt thought it must have been about 9 feet. The length was 40 feet, and it had an entrance from the south sloping down gradually to the centre, where the fireplace was *in situ*, composed of rough stones. Near by was a broken cooking pot, which Mr. Morfitt has restored, while broken bones, heavy stone pounders, and rude knives, and flint flakes lay scattered around. On the floor were the remains of a peaty substance, which might have been composed of grass and rushes, suggestive of a couch, while near the fire lay the bones of a dog curled round as if it had gone to sleep in that position.

Professor Boyd Dawkins examined the bones taken from this pit, and they proved to be those of *Bos longifrons*, and comprised horn cores, teeth, and broken bones of young and old animals, some of which were partially burnt. There were also bones of horse, sheep or goat, domestic hog, and red deer.

In one of the pits the atlas vertebra of a whale was discovered, and this is the only marine relic that has come to light. This seems to show that when these pits were inhabited they were a long way from the sea. The cliff erosion which is taking place in this part of Holderness is too well known for me to dilate upon it. Colonel Haworth-Booth, whose property is bounded by the coast line, told me he calculated that he lost two acres or more every year by the spoliation of the sea.

Professor Boyd Dawkins describes this whale vertebra as "partially burnt while fresh, with square holes cut in the posterior articulation. Its use is uncertain, but it may have been a stool, like the vertebra of the *Megatherium* found in the Pampas of the River Plate, and used by the Gnachos for a seat in their tents."

Among other things found in the pits is a red pigment, made apparently from burnt clay. The cooking-pots are of various sizes and shapes, but one very small cup, holding exactly a teaspoonful, is suggestive of the nursery (Fig. 2).

The exceedingly primitive condition of the people who inhabited these pits is shown more especially by their flint implements, which, with the exception of some of the scrapers, are hardly recognisable as tools. When compared with the tools found upon the surface soil above the pits the contrast is very great, and it is impossible to suppose the inhabitants of the pits existed



FIG. 2.—POTTERY FROM PIT-DWELLING.

at the same time as the race who dwelt upon the surface of the land. We may therefore reasonably conclude that after the inhabitants of the pits had vanished, and after the filling in of the pits with mud, and on the top of this a deposition of surface soil from 15 to 18 inches, a later people settled on the soil, and made the tools now scattered on the surface. This must throw back the date of the pit-dwellers to a very remote period of time.

Canon Greenwell remarks upon this absence of any superior class of implements, "that if the people had been living at the same time with others of superior knowledge in flint manufacture, some of the latter implements, or portions of them, would have been found in the pits, as in the case of the kitchen middens in other localities."

Canon Greenwell also testifies to the excellent work done by Mr. Morfitt, who for more than twenty years has steadily pursued the investigation of these pits, and carefully collected the objects which are now exhibited for the first time. Only those who, like myself, have been present at the excavations know what laborious work it is, often in the teeth of furious gales in winter on the north-east coast, to dig through very hard mud, every bit of which has to be examined with the fingers numbed with cold. No work can be done in the summer time as the mud and boulder clay are baked as hard

as brick. It is true the objects which are found are not valuable in themselves, but their extreme rudeness and primitive character give them a claim to be ranked among the earliest records of neolithic man in his domestic life which have yet been discovered.

R. A. GATTY.

In the discussion which followed the reading of the paper, Professor Boyd Dawkins thanked Mr. Gatty for bringing this interesting discovery of Mr. Morfitt's before the Institute, and said that he could testify to the accuracy of the details and to the energy and enthusiasm of the discoverer. The find is clearly proved to be of early Neolithic age from the geological section. The inhabited site—now on the edge of the cliffs at Rolston—was a camping ground in a hollow in the boulder clay, that had been filled up by a subaërial wash up to the base of another subaërial accumulation that covers the whole district like a mantle. In this are neolithic implements of the usual higher types of the Yorkshire Wolds. The boulder clay was being formed in this area while the south of England was inhabited by the palæolithic hunters. The date of the find is therefore clearly shown by the section, without reference to the further evidence of the remains of the short-horned ox (*Bos longifrons*), introduced into Europe by the neolithic peoples.

Africa: White Nile.

Cole.

African Rain-making Chiefs, the Gondokoro District, White Nile, 49
Uganda. By W. E. R. Cole, Assistant District Commissioner.

The district administered from Gondokoro is the most northern of the three which comprise the Nile Province of Uganda. This district was formerly part of the Equatorial Province of Egypt, and is separated on the north from the Sudan by the 5th parallel of latitude, on the west from the Lado enclave of the Congo by the White Nile, while on the south it reaches to the Assua river, and to the east to the distant and unadministered tracts around the northern shores of Lake Rudolph.

The chief tribes who look to the District Commissioner at Gondokoro for protection are the Bari, Luluba, Lokoiya, and the Latuka.

The Bari were particularly troublesome to Sir Samuel Baker in 1870, but are now a peaceable and tax-paying community. Most of the chiefs of these tribes are rain-makers, and enjoy a popularity in proportion to their powers to give rain to their people at the proper season. In one instance I came across a rain-maker who was not a chief but just a "drawer of water" for his people. This arrangement did not answer very happily, for there was always friction, and the chief, who himself had proved a failure as a rain-maker, was very jealous of the power exercised by his man.

Rain-making chiefs always build their villages on the slopes of a fairly high hill, as they no doubt know that the hills attract the clouds, and that they are, therefore, fairly safe in their weather forecasts. The huts are conical in shape, and each is usually surrounded by a bamboo fence, though in many cases the whole village is enclosed by one stockade.

Bombo, the paramount chief of the Bari, is perhaps the best known of the rain-makers, and this man produces water from the clouds not only for his own people but frequently for people in the Sudan, 30 or 40 miles away, and receives altogether quite a handsome return in kind.

Rualla, chief of the Luluba, is a warm supporter of the Government, and a most friendly old man who lives on a beautiful table-land at the top of a range of hills. He has a great reputation as a rain-maker.

Lummelun, the Lokoiya chief, who gives much trouble, and is a great raider and the fear of the countryside, is another of these magicians, though a more insignificant and stupid man it would be hard to find.

Lukuwyero, the Latuka chief, whose warriors wear the celebrated helmets and

nothing else, is another rain-maker. His fighting men wear helmets made of plates of beaten brass fastened on to the hair of the head, which is afterwards shaved off and forms the lining of the helmet, which is then worn only on special occasions, and being burnished, looks very imposing in the African sun.

The methods employed by the rain-makers are much as follows :—

The chief having been besought to make rain for the village, and having duly received various presents of cattle, sheep, goats, and sometimes even a wife, very wisely selects a day, on which to fulfil his promise, when clouds are to be seen in the sky, and on which the wind is favourable. He generally smears himself over with wood ashes, and wears many curious charms of wood and stone around his neck and wrists, and sometimes his waist and ankles are similarly adorned. He next produces a pot, roughly made of clay, in which he keeps his rain-stones. These are stones which have been found upon the hills, and are curious either for their shape or colour. I brought several of them to England, and some were found on examination to be pieces of rock crystal, aventurine and amethyst. The stones are then covered with water and the chief takes in his hand a peeled cane, which is split at the top, and with this he beckons the clouds towards him or waves them to a "promised land," the while muttering some strange incantation. He is most persistent in his endeavours and I have known these frantic efforts with his wand to last for hours. If the rain clouds come and the rain falls on the desired spot, all is well, but if, as sometimes happens, the clouds are carried to the distant hill and shed their moisture on the cultivation of an unfriendly chief, he will tell his people that the chief over there is a bad man and has stolen the rain. This sometimes leads to a raid on the lucky village and to many broken heads. In such a case rain is promised for another day and is generally forthcoming, which is as well for the reputation of the chief, who in consequence of his rain-making abilities is held in great respect and veneration.

On one occasion I had been out for a day's shoot in the Luluba country and old Rualla, the chief, had accompanied me. We had had a successful day and I had killed an elephant, the cutting up of which had kept us out rather later than usual; on our way back to the camp we were overshadowed by heavy thunder clouds which threatened a deluge at any moment. Old Rualla said it would be all right as he would keep the rain off until we were in camp, and, proceeding in advance of the party, he continued for the rest of the journey frantically to wave the clouds away with his wand. I must say his efforts on this occasion were most successful, for we no sooner arrived than a perfect torrent came down which would have been most unpleasant on the march, though had we walked less quickly I think we should not have escaped a good ducking in spite of the rain-maker's magic. However, the old chief was immensely pleased with himself and delighted to have such an opportunity of showing "the Government" that he could really do something in his own particular line. I myself gained the reputation, not as a rain-maker but as a "lucky person," because so often, much to my personal inconvenience, I took rain to a parched district while on my visits of inspection.

On another occasion I was on the point of moving my camp when rain threatened. A Bari took a bunch of green leaves in one hand, and a bunch of dry grass in the other. He cast the green leaves into one of the camp fires, and lighted the bunch of dry grass, with which smouldering torch he proceeded to wave away the rain. At the same time another man, also a Bari, endeavoured to beat back the clouds with a split cane. In this instance the rain came down heavily, though the two men continued their exercises for quite an hour, and all the time their unemployed hands rested on a branch of the tree under which they sheltered, regardless of the vivid lightning which played incessantly around. These men were just two ordinary Bari, and not rain-makers of any repute.

Rain is the one thing which matters to the people in those districts, as if it does not come down at the right time it means untold hardships for the community. It is therefore small wonder that men more cunning than their fellows should arrogate to themselves the power of producing it, or that having gained such a reputation, they should trade on the credulity of their simpler neighbours.

When a rain-making chief ceases to convince his people of his special ability to work magic he generally dies, or is more probably made away with, and another and more successful man reigns in his place. Sometimes such a man sees the signs of discontent, and flies betimes to a neighbouring tribe to whom he offers his services.

The post of a rain-maker appears to me, unless it also carries the chieftainship with it, a most precarious one.

W. E. REYMES COLE.

REVIEWS.

Crete.

Hawes.

Crete the Forerunner of Greece. By C. H. and H. Hawes. ("Library of Living Thought.") London: Harper Bros. Pp. xiv + 158. 18 x 11 cm. **50**
Price 2s. 6d.

This little book is an useful contribution to the literature of prehistoric Greek archaeology. Like Professor Ronald Burrows's admirable *Discoveries in Crete*, it is primarily an "œuvre de vulgarisation," but while Professor Burrows designed his book for the use of a moderately learned public, that of Mr. and Mrs. Hawes is written for the use of the "man in the street," who knows nothing of archaeology, but would like to know something (and that easily comprehensible) of the new discoveries in Crete and what they mean. At the same time, since the book is written by authors both of whom have worked in Crete, while one is the actual excavator and discoverer of remains by no means the least important of these which have come to light during the last few years, it is one to be read attentively by archaeologists. It will be especially useful to those who have found Mrs. Hawes's monumental, but prohibitively expensive, work on the excavations of Gournià unattainable, as in it they will find a handy *résumé* of her conclusions. Mrs. Hawes is, of course, the excavator of Gournià, known to us a few years ago as Miss Harriet Boyd, and her husband has distinguished himself by a special study of the craniology of the ancient and modern Cretans.

Mrs. Hawes naturally illustrates her conclusions largely from the results of her own excavations at Gournià (on which there is a special chapter), and this gives her book a special *cachet* which distinguishes it from those, such as the works of Père Lagrange (*La Crète ancienne*) and Dr. Mosso (*The Palaces of Crete*), in which the attention of the reader is too exclusively concentrated on Knossos and Phaistos.

But it is to Knossos and Phaistos and their discoverers, Dr. Arthur Evans and Professor Halbherr, that Mrs. Hawes turns for the elucidation of Gournià, and the fellow-feeling and good comradeship that happily distinguishes the company of Cretan explorers is marked by the preface that Dr. Evans has written for this book, in which he rightly says that, under the guidance of such authors, "the reader may safely trust himself to obtain an illuminating glimpse of this old Minoan world in its various aspects."

The intention of the book precludes any learned archaeological discussions, footnotes, or references, and the absence of these makes a happy distinction between it and Professor Burrows' work, which while primarily popular was, as Dr. Evans says, intended "for more advanced archaeological students." Professor Burrows entered into

technical discussion, and argued for and against various points of view ; also, his book is a mine of useful references. All this is eschewed by our present authors, who merely give a *résumé* of what has been discovered and what it all means in a pleasant style that commends itself readily to the general reader. Naturally, the archaeological student who is well posted in the subject will detect here and there dogmatisms and unqualified adhesions to views that are disputable, but this was inevitable in a short popular work on a subject which has only lately been discovered, and is still not yet entirely threshed out. Statements must be made which there is no room to discuss ; and for Mrs. Hawes' reasons we must turn to *Gournià*.

One new idea is stated pretty dogmatically on p. 41, that tin came to the Ægeans from Khorassan ; and on p. 144 we read, " The Black Sea gave them another highway, " for by sailing to its eastern end they made connections with land routes from the " region south-east of the Caspian, which was especially rich in tin." We imagine that Mrs. Hawes has no better authority for this than the legendary voyage of the Argonauts ; we have no Minoan antiquities from the shores of the Euxine to show us that the Ægeans ever penetrated into that sea.

Like all those who have worked and studied in Crete (all, without exception, English, Americans, Italians, and Greeks), Mr. and Mrs. Hawes accept Dr. Evans's general chronology of the finds and his system of successive " Minoan " periods. Mrs. Hawes merely differs on a minor point as to the precise dates of some of the periods, which does not affect her entire acceptance of the scheme, apart from mere dates. One may be inclined to think that in making the " Great Palace Period " (late Minoan II) last only half a century (1500-1450 B.C., as regards Dr. Evans's 1500-1350) she curtails it unduly, bringing it to an end too soon ; one would prefer 1400 as the most satisfactory date. By 1350 the third late Minoan period was in full swing, as we know from the discoveries at Tel el-Amarna.

On the subject of Egyptian dates Mrs. Hawes says quite truly that " there is a growing conviction " that Cretan evidence favours the " minimum " system of Egyptian chronology, which places the XIIth Dynasty somewhere about 2000 B.C., and makes the XVIIIth begin about 1580. Professor Petrie's system (as stated in *Discoveries in Sinai*), which would put the XIIth Dynasty a thousand years earlier, cannot be squared with the results of Cretan excavation. The question is not yet settled, and for the XIIth and earlier dynasties we can only say that we do not know the dates, and for the mere purpose of time-measurement, can, if we think the " minimum " (Meyer's) system too low for the XIIth Dynasty, use the more or less arbitrary system of Brugsch, which happens to split the difference between Petrie and Meyer. But while the Egyptian evidence (apart from astronomical calculations) fights both for and against Meyer, that from Crete is in his favour in so far that it tends to bring the XIIth Dynasty down considerably later than the date assigned to it by Brugsch (2400 B.C.).

During the XVIIIth Dynasty we are, of course, now certain of our dates with a few years' margin of error. But Mr. and Mrs. Hawes are right in saying that still " Egyptologists differ widely in their dates for Pharaohs prior to the " XVIIIth Dynasty (1580 B.C.), hence our difficulty in ascertaining the absolute " age of Cretan antiquities which are known to be contemporaneous with the earlier " Pharaohs."

The authors hardly lay sufficient stress upon the early cultural connections of Egypt and Crete (the possible common origin of the two civilisations in the Nile Delta is now beginning to be debated), and are, perhaps, inclined to minimise the mutual influence of Egyptian and Cretan art under the XIIth and XVIIIth Dynasties (though they mention the fact that Crete " received many ideas from Egypt "). The Cretan naturalistic artist was indebted for much of his naturalism to Egypt. This

may seem a hard saying, but it is true. The pheasant-hunting cat of Aghia Triadha (a fresco), which Mrs. Hawes justifiably admires so much, came straight from XIIth Dynasty Egypt; where, however, he did not hunt pheasants, but wildfowl, we may be sure. When Mrs. Hawes says (on p. 127) that the work of the inlaid sword blades from Mycenæ, with their very Egyptian representation of the cats hunting wildfowl (besides the more truly Minoan scene of the lion hunt), is not of Egyptian origin, she is, of course, referring to the workmanship of the inlay, not to the style of the particular subject of the cat, which is perfectly Egyptian in spirit.

The statement that the theory of the style of this inlay being of Egyptian origin "has long been abandoned" is one of the dogmatisms we have mentioned; the matter is debateable. Mrs. Hawes does not mention the fact that the Minoan glazed faïence must have originated in Egypt, where glazed faïence had been in use as early as the beginning of the 1st Dynasty. In revenge, the Ægeans gave to Egypt the beautiful decoration of the spiral volute.

Despite a tendency to idealize Minoan art the chapter on this subject is a very good one; and the conclusion of the book, on the connection between the Cretan culture and that of classical Greece, is admirable. Mr. and Mrs. Hawes subscribe to the theory, now, I believe, generally accepted, that the Hellenic people were a mixture of the old Mediterranean non-Aryan "Ægeans," who had developed the "Minoan" culture, and Aryans from the north, who brought with them the patriarchal system and the "Greek language. "In classical Greece we see the results of the mingling of two "unusually gifted races—one autochthonous, the other immigrant, the former contributing the tradition and technical skill of a highly advanced native civilisation, "especially rich in art, the latter its heritage of Aryan institutions, power of co-ordination, and an all-conquering language."

This has been the parable of most of us for some years past, and Mr. and Mrs. Hawes have put it in a nutshell.

H. R. HALL.

Religions.

Foucart.

La Méthode Comparative dans l'Histoire des Religions. By George Foucart. Paris: Librairie Alphonse Picard et Fils, 1909. Pp. 239. 19 x 12 cm. Price 3 fr. 50.

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If criticism be a form of co-operation in scientific enquiries, anthropologists may cordially welcome this contribution to their labours. It is a plea for historical method in the strict sense of the word "historical"—that is to say, an enquiry based wholly on written records. M. Foucart rejects the sociological view of religion, or at least the sociological method of enquiry, as based on *à priori* reasoning rather than the positive data of history, and as isolating particular practices and studying them apart from their environment. He rejects the anthropological method, on the ground that uncivilised peoples are not primitive (which nobody asserts they are, though *primitifs* may be used in France as meaning savages) but degenerate, and that the evidence of travellers, explorers, officials, and missionaries is superficial, uncertain, contradictory, and, in short, valueless. He postulates for the effective study of the history of religions, the choice of a type whose evolution from age to age can be studied by means of records incontestable and explicit; and only when he has followed and mastered those records will he apply comparison. Naturally he finds the best type in the religion recorded during long millenniums on Egyptian monuments. Fixing on this he presents an outline of the evolution of some of its chief characteristics, such as the cult of animals, sacrifice, magic, the condition of the dead, morality, and priestcraft, as deduced from the monuments.

By way of illustration he appeals from time to time to other religions. Nor, when it suits him, does he exclude from such appeals the religions of even uncivilised

peoples. Collections of ethnographical facts, he tells us, have cited hundreds of characteristic examples of belief in the existence of a soul or double more subtle than the body, but yet material, which outlives its corporeal envelope. The idea of soul or spirit, moreover, is extended to everything. In Africa (he condescends to no more definite location) an offering is placed before a divine tree; the next day it is untouched; but the black man believes that the spirit of the tree has absorbed the spirit of the food. But surely M. Foucart! if the uncivilised populations are degenerate, if they represent the decrepitude of the race, these beliefs are but triturated fragments of civilisation, relics of a vigorous manhood of religion that have passed away. If they are universal mankind must everywhere have started from civilisation, not from savagery or something below it, and religion must have sprung into existence like Athene with a mighty warwhoop from the head of Zeus. But that is not M. Foucart's opinion. The Egyptian monuments are against it. They show beyond doubt that the Egyptian religion and the Egyptian state started from barbarism. They exhibit a continual progress in refinement, in complexity, in order, in morality, and so forth through all the ages of empire and paganism. He repudiates, indeed, the idea that the original inhabitants were savage, accepting like big children without reflection and without examination fantastic practices and uncouth inventions. But yet they were not civilised. Then what were they? A little real study of anthropology would have disclosed to M. Foucart the fact that no anthropologist holds that savages are destitute of reason or act without reasoning. He caricatures the savage in order to emphasise his contention, yet when it is convenient he appeals to savage beliefs and practices, and that upon evidence which he elsewhere denounces. It is an old trick of polemics.

The fact is that M. Foucart is an anthropologist in spite of himself. He is always seeking origins. His method, as far as it goes, is anthropological. His results on the whole concur with those obtained by anthropologists. Of course there are differences of detail; so there are between professed anthropologists. But no anthropologists would object to an investigation of historical records where such exist. On the contrary, they gladly avail themselves of it. They quite agree that to understand the camel you must do more than gaze at a specimen for an hour in the Jardin des Plantes. They quite appreciate the necessity of tracking and observing him in his native haunts. They do not need M. Foucart's reminder of the weakness of some anthropological evidence. The weaknesses no less than the strength of anthropological evidence are a commonplace among anthropologists themselves. M. Foucart's contempt for it would perhaps be less if he knew a little more of it.

He is a sociologist, too, though an unconscious one. Sociologists do not pretend to evolve the camel out of their inner consciousness. Every sociologist would insist not less strongly than M. Foucart on the necessity of studying a religion in its environment, in its modifications and developments. Every sociologist, like every anthropologist, recognises that religion is only one side of a people's life, inseparable from its social, its political, its military, its industrial, its intellectual sides. This is, in fact, the very substance of his contention. If he abstracts for the purpose of special study some rite, practice, or belief he only does what M. Foucart himself does, and he is equally conscious with him that the subject of his special study must be correlated with the whole. He is conscious, too, that for the purposes of science this and everything else must be traced back as far as possible to its origins.

Here, perhaps, is the point where the sociologist and the anthropologist part company with M. Foucart. The latter will go no further than the written record. For him where that begins is the origin of all things. He refuses to admit (in practice if not in theory) that there is a long history behind it. Pre-history, he says in effect, there may be—not history; but what has this to do with the history of religions? What do we know about pre-history? We only know that savages are degenerates.

Hence for him the tortoise rests on nothing. I can find nowhere an explicit admission that the state of barbaric thought and custom, presented by Egyptian religion at its earliest appearance on the monuments, is but a step above, and must have developed out of, pre-historic savagery. Claiming that savagery is the degeneracy and decrepitude of the race, he commits himself to a wide proposition that he may be safely defied to prove—a proposition, moreover, that debars him from reaching the origins he talks about.

M. Foucart has taken alarm at some theories more or less disputable advanced by anthropologists and sociologists on certain obscure questions. One or all of the theories of sacrifice to which he refers may, for instance, be mistaken. It may be that no one theory will cover all the facts. Whether true or false, the distinguished students who have advanced these theories have assuredly rendered service to the cause of science by focussing attention upon the questions to be solved and suggesting solutions. Further investigation aided by criticism is gradually arriving at the facts, and their true synthesis will in time emerge. Rome was not built in a day. M. Foucart is too impatient. He denounces theory and method together, and then applies the same method to different facts. Naturally he obtains a divergent result, for which he proceeds to claim the same universal (*primitif, fondamental*) and exclusive character as the theories he is controverting.

Anthropologists and sociologists will, therefore, discount much of M. Foucart's criticisms on their methods; they will read with some amusement his account of their theories; and they will be interested to find that his sketch of various aspects of Egyptian religion on the whole abundantly confirms their own researches in other directions.

E. S. H.

ANTHROPOLOGICAL NOTES.

THE Sixth Congrès préhistorique de France will be held at Tours (Indre et Loire) from the 21st to the 27th of August next. An important feature of the Congress will be a discussion on the geographical distribution of the flint industry of Grand-Pressigny. In this connection it is proposed to hold an exhibition of flint implements from this district, and any persons having such in their collections, and being willing to lend them, are requested to communicate with M. Edmond Hue, 60 rue de la Pompe, Paris (XVI^e). Subscriptions (12 francs) to the Congress should be sent, before July 20th, to Monsieur Giraux, 11 rue Eugénie, Saint-Mandé (Seine).

52

THE death is announced of Mr. Alfred Nutt, who was drowned in the Seine on May 22nd, in endeavouring to save the life of his son. Mr. Nutt, who was born on November 22nd, 1856, was the head of the well-known firm of publishers, and was one of the original members of the Folklore Society, of which he became president in 1897, and he always took an active part in the work of the Society. He was also a member of the Honourable Society of the Cymmrodorion. Mr. Nutt was well known for his writings on Folklore and Celtic subjects, especially noteworthy being his editions of the *Legend of the Holy Grail*, and of the Irish saga, *The Voyage of Bran*.

A READERSHIP in Social Anthropology, of the annual value of £300, has been established at Oxford University by the Delegates of the Common University Fund.

CAPTAIN A. J. N. TREMEARNE has received the Diploma in Anthropology at Cambridge University.



FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.



FIG. 7.



FIG. 8.

ORIGINAL ARTICLES.

Africa : Nigeria.

With Plate G.

Thomas.

Pottery-making of the Edo-speaking Peoples, Southern Nigeria.By *N. W. Thomas, M.A.***53**

I saw two methods of making pots in Southern Nigeria—the commonest method at Utekon in the Bini country and at Sabongida in the Ora country ; the other, used for large pots only, I saw nowhere but at Sabongida.

At Utekon pottery clay was obtained from Ekiadolo (market), and when it was required for use it was cut in pieces with a matchet, put in a wooden plate, and soaked in water for one night. It was then kneaded and rolled out with the hands into sausage-shaped masses about one foot long and two or three inches thick (Fig. 1). A number of these rolls were put in a dish by the side of the potter, who is always a woman.

The first process was to take the neck and shoulders of a broken pot, which was placed on the ground neck downwards. A roll was then taken in the right hand, made into a ball, and flattened in the palm. This was then put on the top of the broken pot and thinned out (Fig. 1). The next operation was to take a roll and fit it on the top of this base (*cf.* Fig. 2) ; the clay on the inside was straightened out with the thumb. The clay base rests on the broken pot, but is revolved independently ; the pot is revolved clockwise, and the roll put on, beginning at the left-hand side. This goes on till the side is six inches high ; after this the pot base is revolved with the pot, and the back of the pot is supported with the flat hand, when the thumb is applied to the inside. As the pot grows the potter stands up, and when the body begins to contract again after attaining its full width she uses both first finger and thumb for smoothing.

To make the neck, both inside and outside are smoothed ; the clay is a little thicker here. A wet leaf is taken from the bowl of water that stands by the potter, and as she squeezes the neck upwards she wets it with the leaf and smooths it. Thin places are mended when necessary. In elongating the neck the direction in which the hand is placed is reversed each time.

Some six hours after the pot was made the outside was smoothed with Ifemi : the pot was then put aside to dry, a process which might last five days.

The implements used were as follows :—

(a) The long leaf to apply water was from the Egueue tree.

(b) The straight piece of bamboo, Ifeme, was used for smoothing the pot after drying a little.

(c) Three pieces of Ifeme and two pieces of cord were used as pattern makers (Agme).

(d) The smoother for the inside of the pot was called Itui, but this is really the name of the wood.

After the pot was dried the pattern was put on ; the potter wetted her hand and rolled the cord round the top, and after that went backwards and forwards (Fig. 7).

At Sabongida the process was much the same. A lump as big as two hands was taken and thinned by placing the hands inside till the sides were raised 6 inches ; then a roll of clay was taken and put on from right to left (Fig. 2). The outside was smoothed with bamboo as the pot grew. When it was time to begin the neck a roll was put on from the outside (Fig. 3) ; it was raised by a roll on the inside and water applied outside (Fig. 4).

A wet cloth was then taken with a small stone in it, and the outside smoothed with it, ornamental circles being formed by means of the stone (Fig. 5). The lip of the pot was formed with the cloth and fingers, and flattened outwards in the same way

(Fig. 6). In smoothing the pot inside, the thumb was moved in the reverse direction to that by which the rolls were put on.

To make the turning process easier, the sherd was placed on a large piece of wood as big as a door.

Large pots were begun at Sabongida by another process. A ring of clay was put on a broken calabash or pot, and thinned with the hands. A flat circular piece was then applied inside to form the bottom.

At Sabongida the pots were allowed to dry for about three days: then dry wood and bark were collected, the pots were put on a large sheet of bark, and fuel piled carefully round them; the whole operation of firing did not take much longer than half-an-hour, and when the fire slackened the potter fanned the flames; the fuel was renewed at intervals. Finally the pots were picked out with a long pole (Fig. 8) and laid down to cool. The cost price in the market was 3d. for the smaller ones, 6d. for the larger ones, and about 3s. worth was made at a baking.

Potmaking is somewhat local in the Central Province. Finely-decorated pots are made at Ya'yu on the borders of Northern Nigeria, and at Ulola, near Benin City. I saw some highly decorative pots; but as a rule they are more useful than ornamental.

In Benin City are made pots with human figures on them (*Ulo-Oloku*), large round pots (*ukodo*), yam pots (*axe*), soup pots (*uuaua*), small pots to represent an ebo (*juju*), which are called *oviaze* or *uluebo*, toy pots of the same shape offered (with a hole in the bottom) to Osun or Obiame, and native basins. *Uhumilau*, or heads of ancestors, which are frequently made in bronze, are also made in pottery. The *uhumilau* often have a projection on the left-hand side to represent the white feather worn by chiefs, and one in the centre of the head to support the ivory tusks formerly found in the shrines of ancestors. The chiefs who talked to me about these matters were unanimous in declaring that the ivory actually rested on the heads.

The photographs in the plate form parts of two series which supplement one another. The process was precisely the same in all essentials and in each case the photograph is selected which best illustrates the process.

Occasionally pots are found fixed in the walls of a house as reservoirs for grain or beans, but this is rare, and I saw it only at Apasiu, in the Uzaitui country.

N. W. THOMAS.

China.

Whyte.

The Incest Tabu. By G. Duncan Whyte, M.B. (cf. MAN, 1909, 95).

54

Residence in China has brought to my notice facts that have an important bearing upon the opinion which is quoted by Mr. Aston (MAN, 1909, 95) from Mr. Ellis's *Psychology of Sex*: "The failure of the pairing instinct . . . in the " case . . . of boys and girls brought up together from infancy is . . . due to " the inevitable absence under these circumstances of the conditions which evoke the " pairing impulse." With this opinion I am compelled (like Mr. Aston) to disagree, for reasons which have been brought almost daily before my notice for some few years.

No one can deny the remarkable fertility of the Chinese. The Hoklo inhabitants of south-east China (a purely Chinese family) emigrate from Amoy and Swatow in tens of thousands yearly, but still the streets of every town and village in South China are like those of Jerusalem, "filled with boys and girls playing"—surely sufficient evidence that "the pairing impulse" operates quite fruitfully amongst them.

To a varying extent amongst these Hoklo peoples there is a custom of "carrying " in (the word means literally "to take in the arms") baby daughters-in-law." Occasionally, of course, the daughter-in-law does not enter her new home to share

"bed and board" till she is of mature years, but in many places the almost universal custom is for parents to buy (for their present or prospective sons) girl "infants-in-arms." Sometimes before children are born two neighbours, who are expecting offspring at about the same date, will arrange to exchange their children, from birth, if they are both girls, or will agree that if one is a boy and the other a girl, the girl will be sent at an early date into the home of her future "lord and master." Such "baby daughters-in-law" are treated by the children of the house as ordinary sisters; they play, eat, and sleep together till puberty approaches, when the girl is (theoretically) kept "within the house." It is customary in many places for the "bride" to indicate, by a difference in the way she does her hair, when she has been promoted to the full status of wife, but occasionally the "pairing instinct" (which according to Mr. Ellis should under these circumstances be non-existent) is so strongly developed that the girl may be some months pregnant before her parents have arranged to have the girl's hair done up in the "bridal" way and before the bedrooms have been re-arranged; before, in fact, the girl is married. While such strong expression of the pairing instinct is doubtless rare (for it causes considerable scandal), yet a marriage consummated after years of the closest intimacy is generally *most* fruitful, as is evidenced by the large number of yearly emigrants in spite of a heavy infant mortality.

One of my patients is a hearty old gentleman of over sixty, whose greatest pride it is to walk out carrying one or other of his *great-grand-children* in his arms, infants for whom future wives are being selected according to the custom of his family.

I trust that the facts here adduced, together with the arguments contained in Mr. Aston's article, will be regarded as sufficient proof of the error of the supposition that "the pairing impulse is not evoked in boys and girls brought up together from "infancy."

G. DUNCAN WHYTE.

Africa : Sudan.

Thompson.

Three Bisharin Folk-Tales. By R. Campbell Thompson, M.A., F.R.G.S.

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The following three short stories were told me by a Bisharîn boy named Ahmed ibn Îsa in the district between the mountains Hêrân and Odeân of the Eastern Sudan. As might be expected, the vocabulary, diction, and humour are primitive, but they are interesting as showing the relations between men and ghouls according to the Bisharîn ideas (presuming, of course, that these stories are not of Arab origin). The ghou! lives in a house, and, like the Arab jinn, can amass treasure and can eat human beings.

STORY No. 1.

Takat ôr têbare¹ u-baba aiâb²; durâb êbare³: Yaka⁴ to-g^uera⁵ lâmsétok⁶. Hiréria⁷; tak mek idum⁸ argin îbrîb⁹ (argin ar'o¹⁰ salôlib¹¹). Durai w'argin g^uhartît¹² ha'ad^e¹³. G^uharat¹⁴ hâma¹⁵. Arê¹⁶ herwât o-mek hâma. Y^uharût¹⁷ o-lûl¹⁸ ikta¹⁹, u-dura issabik²⁰. Argino ennawhob²¹ o-meko y'hak^uer argino ôbia²². U-ôr dâ eait²³ o-mek îhâ²⁴. Ye-ang^uîl kateait u-b'hârîb etir²⁵. Eait w'arê o-mek^a êno²⁶. Dar'bia²⁷ o-b'hârîb id'gi²⁸ ang^uîl imerri²⁹; id'gi ang^uîl iftik³⁰; id'gi ang^uîl kinai³¹ imerrihob dar'bia. Id'gi u-ôr oniwa dar'bia. Id'gi w'taki ye'ôs³² w'ôr dâbît w'hâ³³ yâbîk. Yakiâit Ôn aneb nan têhai hêb! Ôn aneb jân éân hêb! U-ôr yeûšîmî³⁴. Indi³⁵ Dûra w'argin hardet³⁶ han hindîb ha'atta? Indi Anê hindîb ha'ad^eîni u-argin y'hârîd ôn o-serrît fufia. To-kôlê yâkěšyaît³⁷ irṭaba. Aneb kîka durô, aneb kîka durô! Dura êmâsô dâb'yaîyîha ifre: o-argin-wa o-mek-wa o-ôr îha. Mâlômê yêhait to-ndi issat.

A woman had a son, and the father was dead; he had an uncle (who said) "Up, I will teach you (the art of) thievery." He went; (there was) a man riding a donkey (who) had a sheep; he led the sheep behind him. (The boy said) "Uncle, "I will steal the sheep and bring it." (He answered) "Steal and bring (it); go on,

"bring the donkey." He went and cut the rope and caused (his) uncle to take (it). When (the man) missed his sheep he tied up his donkey (and) looked for his sheep. Then the boy came after and took the donkey; he cut off the ears and set them up (on end) in the sea. (The man) came and then did not find his donkey. He ran to the sea, he found the ears; he pulled up the ears. When he found the ears only he ran away: the boy ran after (him.) Then the man eased himself and the boy ran and removed the . . . under him. He leapt up and (said), "What ails me? Demons have come to me!" The boy came away from him. He said, "Uncle, wilt thou slaughter the sheep or bring wood?" He said, "I will fetch wood:" (the boy) killed the sheep and inflated it like a waterskin. He took up the stick and beat (the skin, crying), "(It was) not I, (but) my uncle! (It was) not I, (but) my uncle!" The uncle heard the beating (and) fled; the boy took the sheep and the donkey, he brought them both and gave them to his mother.

¹ 3 f. s. pres. of *bâri*, "to have." A. § 314. ² A. "Aja, (von ja), tot, ميت. SEETZ. *aijâ*[b], Leiche." ³ 3 m. s. pres.; see ¹. ⁴ Imperative of *yak*. ⁵ A. gives *gûhar* as both verb and noun; Munz. gives *to'gwaher* as the noun. ⁶ Causative aor. from *lâm*, "to learn," with suffix of second person. A. p. 283, No. 23. The Arabic equivalent given to me was *n'allimuk*. ⁷ 3 m. s. perf. of *hîrêr*, "to go." ⁸ 3 m. s. pres. from 'am, "to ride." A. gives *êd'im*, § 273. ⁹ 3 m. s. perf. from *bâri*, "to have." A. § 314. ¹⁰ *Ari*, "behind," with 3 m. s. suffix. A. p. 271, Vocab., p. 5. ¹¹ From *salôl*. A. p. 285, No. 45. ¹² Aor. of *gûhar* with copulative -t; A. § 336, c. ¹³ 1 s. aor. of *ha*, "to bring" (A. gives the form *hâ'at*, § 301) with 3 m. s. suffix. ¹⁴ Imper. with copulative -t. ¹⁵ Imper. from *ha*, "to bring." ¹⁶ I was told that the Arabic for *Arê herwâ* was *hamân râh*. *Herwât* is the imper. of *heru*, "to go," with the copulative -t, and *arê* may be referred to *ari*, "behind," i.e., "after." ¹⁷ 3 m. s. perf. of *heru* (A. gives the form *jehêru*) with copulative -t. ¹⁸ *O-lâl* was explained to me as "longer" than *to-yai*. ¹⁹ 3 m. s. perf. of *het'* (adopted from Arabic; A. § 238, l. a). ²⁰ Causative of 'âbih, "to take"; Munz. gives *esadek*. ²¹ From *nau* or *enau*, A. III., p. 50, postpos. -hêb, "when." ²² *Obîa* was explained to me as the Arabic يقس. In story No. 3, note ⁵, *ane rizug ôbâni* was translated يقس عيش. The root appears to be *ôb*. ²³ Perf. from *i*, "to come," with copulative -t. ²⁴ 3 m. s. perf. of *aha*, "to bring." A. § 311. ²⁵ Munz. has a root *êder*, "to build" (a house); cf. also A., p. 296, No. 167, *de'ur* bauen (pf. *âd'ur*). Perhaps *etir* may be referred to the same word. ²⁶ *Êno*, from *nau* or *enau* mentioned in ²¹. ²⁷ 3 m. s. perf. of *dâb*, "to run." Like many *â*'s in Bedawi the *â* assumes this pronunciation, *âr*. ²⁸ *Id'gi*; the fem. occurs in story No. 2. The root appears to be the same as A.'s *dêgi*, "to give back." As a rule the equivalent given for *id'gi* was *ba'aden*, "afterwards." This use would approximate in some measure (though not exactly) to the Hebrew יָשַׁב. ²⁹ *Imerri*, from *méri*, "to find." A. § 318. ³⁰ *Iftik*. Rein. gives this word under the form *fetik* wegziehen. ³¹ I was told that this word meant "only." I cannot identify it in A. or Rein. ³² *Y'ôš*; A. gives *ôš* harnen, pissen; it was translated to me by the phrase *ga'ad hiqa 'ala šaḥaḥ*, and explained as *zê en-nâs*, the usual phrase. ³³ Something appears to be wanting in the Bisharin version; the Arabic given me was *masak el-ma'ân tahtu*. ³⁴ *Yêdšmih* was translated by *r'ja minnuh*, "went back from him." ³⁵ *Indi*, 3 m. s. pres. from *di*; A. § 304. ³⁶ *Hardet*, 2 m. s. aor. of *hârid*, A. No. 138; cf. also *y'hârid* below. ³⁷ *Yâkêšyât*, causative from *yak*.

STORY NO. 2.

Takat-wa tak-wa niferit¹ ibrîn.² Takat t'harut iš ha'âta. Ti-gul-ti gawi t'harut iša ha'âta somât iš atapt³: dabalo iš hoi yakista: šumât išo niferitiokda hâma. Arîk indi takah: u-iš namen⁴ timerri? To-t'yo-ti⁵ gawib amerri. Baruk herwât nât hoi hâma. Arîk gîgia to-soma šumia. Tu-t'ya ḍa êtât: to-somatîb ta'abik. Id'gi inferidak na-mhîn êhê? Indi neferida beb o-mhîn êhê: Yakana aneb rumnhebnâ.⁶ To-t'ya ḍai ta'am⁷: o-gaw mâlôma šumia: o-gaw iktimn: o-gaw šumista⁸: y'areb⁹ angâl amtaitit.¹⁰ Tid'gi engal amtaitit. Tid'gi to-takat bâbi¹¹ da'tbait andowaid¹¹ éta g'ad tisa. To-t'ya to-takat oniwa éta: to-takat hadîdta, Aneb harriw¹² heb, di'n.¹³ Id'gi i'taba¹⁴ idi'n.

A woman and a man had children. The woman went to fetch bread. She went to the ghouls' house to fetch bread; (she found) a box full of bread; she took up a little bread therefrom. (She said to her husband) "Come in and bring its bread to thy children." Then said her husband, "Where didst thou find the bread?" (She said)

"I found it in the ghou's house, go thou and bring some of it." Then he went, he went into the box. The ghou came in and caught him in the box. Then (the ghou said), "Where are thy children?" He said, "My children are in that place; rise, follow me." The ghou rode on him, the twain entered the house. They arrived at the house; (the woman) took them into the house, the ghou ate one of the children; and then (the next day) ate another, and then the woman went out of the door and came to some Arabs and dwelt with them. The ghou followed the woman; the woman cried out, "She wants (to get) me, kill her!" Then they smote and slew her.


¹ *Niferit* "children," from *firi*, "to bear." ² *Ibrîn*, from *bâri*, "to have." A. § 314. ³ *Atap-t*; A. gives *átap*, *átâb* voll. The phrase *sâmat iš atap-t* was translated to me *sanduh malyân 'êk*. ⁴ *Namên* for *na-mkên*. ⁵ *To-tjo*: this word was repeatedly given me as the equivalent for ghou by one of the boys who came from a distant tribe, but I was unable to obtain the same meaning for it from other (and less primitive) inhabitants; *tijo*, *têtijo* is given by Munz. as "wild beast," and Rein. gives "*Tijo* . . . die grossen gefährlichen ungetime der wüste," and in that case the connection between ghouls and wild beasts would appear to be the same among the Bisharin as it is among the Arabs. It was frequently pronounced *chô*. ⁶ *Rumn-heb*, 2 pl. imper. from *ram*, "to follow," with 1st pers. suffix. A. § 273. ⁷ *Tu'am*, 3 f. s. perf. from 'am, "to ride." A. § 73. ⁸ *Šumista*, 3 f. s. perf., from the causative of *šum*, "to enter." ⁹ *F'areb*, pl. of *or*, "a child," with -*eb* termination. ¹⁰ *Amtaitit*, from *âm*, "to eat." The root occurs again in story No. 3, note ⁹, *ametedai*, translated by *nakuluhum*, a variant being *tumnai*. On -*itit*=copula, see A. 336, *d*. ¹¹ *Nôwa* was translated to me by "Arab"; A. gives Araber, Beduinen; Munz. Ansiedlung, Familie, Stamm; Seetz. Stadt. According to Rein. it = *end-âwâ*, "mannerstamm." ¹² *Harriw*, from *hêru*, "to go" or "to wish." ¹³ *Dirn*, 2 pl. imper., from *dir*, "to kill." ¹⁴ *Irtaba*, perf. of *tab* (A. No. 197) = "he smote." The Arabic given me was *qurabu*.

STORY No. 3.

Mala sana gal o-takat dobâb¹; iš kibari². Gal indi, Ane ibabet iš ha'adeni u-babiyait³ iš haiyia. Ilabia; hamašeyi tak inerri u-darabib; hoš soyia⁴ hamašeyi tak, Baruk nhô tēbia? Hoš soyia, Ane rizug ôbâni⁵. Arik hoš soyia, Un o-gawa ib'andi⁶ to-tjâ-ti gaw nât hoi fika⁷ to-gul-ti gaw harwat nât hoi hâma. O-gul itfarhob nât hoi hâma, ma'! Arik takatok o-gaw hîsa to-eštî takatok hîsa. Gigia, to-eštî takatoh-wâ sanahowâ hâia. Arik indi sanaho baruk aneb senahab, ti-tjo-ti gaw harutit eštêt ha'ad'eni. Y'harût o-gaw šumia; id'egi tu-tjé ɖa etait amtaitit, gurmaia yâkesait u-sen ibis seni ô-gurma kata aki r'hia w'aw daidi⁸ wa-to-tja w-gurmat enaw: ti-tjo-tê hâdâ indi, Yaka nîba, to-waw nîba tumnai⁹ nemô'ta¹⁰ o-gadami esa'ana.¹¹ . . .

Two brothers (there were who) had married each a wife; (they) had no bread. One spake, "I will set out and bring bread." He set out and brought bread. He set out; he found a blind man on the way; the blind man said to him, "Where goest thou?" He said to him, "I am seeking sustenance." Then he said to him, "Go to that house—the house of the ghou—the property therein take. To the house of the ghou go and take the property therein. When the ghou has gone out, take the property therein; come! Then show thy wife the house, show thy wife the money." He went, he took the money to his wife and brother. Then his brother said, "Wait thou for me, I will go to the ghou's house and bring money." He went and entered the house; then the ghou came and ate him, and he (the brother) took up his head and buried his brother; when he saw the cut-off head of his brother and made a lamentation, and the ghou missed the head, the chief of the ghouls said, "Come, let us go, we will go to the lamentation, we will eat them; we will kill them." They sat down beside them. . . .

¹ *Dobâb*, from *dôb*, "to marry." ² *Kibari*, 3 m. s. (negative) pres., from *bâri*, "to have." ³ From *ibâb*. I have preferred to keep the pronunciation as I heard it. ⁴ *Soyia*, 3 m. s. perf. of *sô*. A. § 241. On *hoš* see A. § 134, where a form *hos* as dative is quoted from Munzinger. ⁵ *Ôbâni*, see story No. 1, note ²². ⁶ *ib'andi* is the first person singular, 1st future, of *bai*, "to go" (A. § 325). There must be some mistake, for the Arabic equivalent given me shows that an imperative was meant. ⁷ *Fika*, see Rein. under *feiyâk*. ⁸ It was explained to me that it was customary to slaughter a sheep at the funeral. ⁹ *Tumnai*, a variant was given as *ametedai*. ¹⁰ *Nemô'ta*, doubtless from the same root

given by Munz. *omotta*, sich streiten; probably *mot* or *mut*. Cf. the Eg.  *met*. " *Esa'ana*, 3 m. pl. perf. of *sa'*, "to sit." A. § 273. The tale finishes with the death of the ghouls at the hands of the man, who afterwards takes their treasure.

R. CAMPBELL THOMPSON.

Tonga.

Hocart.

A Tongan Cure and Fijian Etiquette. By A. M. Hocart.

56

The following cure is interesting for its very simplicity. I saw it performed by Lolohe, a Tongan woman living in Lakemba, eastern group of Fiji. This cure (Tongan, *faito*; Fijian, *isui*) is known as *fuafua*; it was performed on a little girl, the daughter of a high Mbauan chief and a high Lauan chieftainess, who had pain in the ear. Lolohe simply wetted the cork of the bottle with ordinary perfumed coconut oil (Mbauan, *waiwai*; Lauan, *waliwali*). There was no formula of any kind, and I have not yet found in Fiji a cure during which a formula is used.

The cure is *mana*, that is, knowledge of the procedure is of no use unless it has been properly transmitted; if I wish to apply this treatment I must ask Lolohe to rub (*yamo-dha*) my hand with the palmar aspect of her fingers. No words are used in the transmission.

Tonga, be it said, has a reputation in Lakemba for "*faito*." I have no doubt the Tongans return the compliment.

Soon after this the little girl's neck swelled; she had *fula*, they said. This means that it was the kind of swelling usually produced by certain breaches of etiquette; she had, in effect, once got hold of her elder brother's kerchief and put it round her neck; now being the cadet, she is plebeian (*kaisi*) to her brother, and conversely her brother is noble (*turanga*) to her. She had therefore failed in reverence for her brother in putting on her neck what had been round his. *Fula* does not know such a thing as moral responsibility; it has been known to affect dogs and cats.

The young chief himself had to be called in to cure his sister's disorder; this he did by rubbing (*yamo*) the girl with his hands; some do it with the feet. In this case the treatment was effective and the swelling sank (*uru*).

These details were given me by the maternal uncle of the parties concerned, an old man reputed for his knowledge of antiquities, and the only Lakemban chief who has seen the heathen days. Their maternal uncle adds that the swelling may also be bitten gently (*laumbari*); it is a matter of indifference which procedure is used. I asked him whether it depended on rank, but if it is the case, it is not known to him. He believes the disease is specially a family one (*vakayavusa*); that is, it is particularly rapid if a cadet fails in respect to his elder brother; if there is no relationship it will be slow in appearing; it may take a whole year and it may first appear as an entanglement (*vere*) in the bowels; this is because a stranger (*tamata tani*) is concerned. In the case of brothers and sisters and cousins (*veitadhini*) it goes easily (*rawarawa*), because the younger is truly or properly (*vakandondonu*) plebeian (*kaisi*) to the elder.

A. M. HOCART.

Africa: Nigeria.

Tremearne.

Pottery in Northern Nigeria. By Captain A. J. N. Tremearne, F.R.G.S.

57

There are several methods of pot-making amongst the Hausas, but in none of them, I believe, is a wheel employed. The following is a description of what I saw last year at Jemaan Daroro (Nassarawa Province), together with a translation of the information supplied by the potter, Salifu, Sa(r)rikin Ginni:—

"Clay (of a light-yellow colour) is obtained near a stream close to Arusua (a neighbouring village). It is cut out with a hoe and put into a *bu(r)rima* (straw waterproof covering) and brought to the house. Then a certain kind of mud is

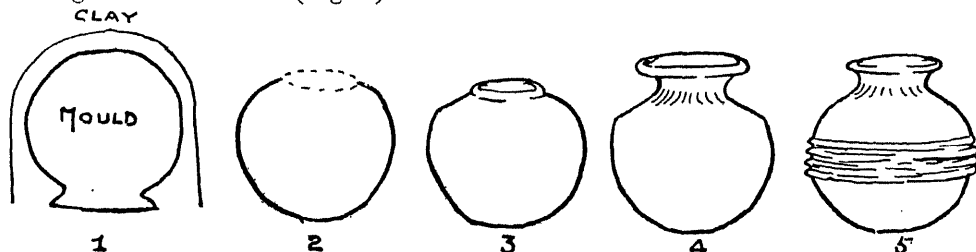
" taken from another stream (Rafin Gwalliki), dried in the sun, kneaded and mixed with the clay (*yimbu*). Water is poured on this mixture, which is left thus for a day.

" Next day, early in the morning, dust is sprinkled on the floor and the clay is kneaded up in a lump and pressed together. It is then picked up and dust is sprinkled on it so that it will not stick to anything." It was then again kneaded into the shape of a large pancake or pat of butter some 12 inches in diameter and one inch or more in thickness.

The next stage was to spread it over an inverted pot ("the donkey-of-building") and to mould it with the hand and a piece of wood (*matittiki* or *matadi*) shaped like a "Scotch hand" into a dome (Fig. 1). After having been wetted and smoothed, it was placed aside (not necessarily in the sun) while the potter repeated the process on other pots.

After four hours the dome was removed and turned upside down. The potter then placed the fingers of his left hand inside the rim, and steadied it while he beat it in from the outside with the *matadi* until it had assumed the shape shown in Fig. 2. The edge was then trimmed with a sharpened stick (or knife).

After that, a roll of clay was prepared about 1 foot in length and some 1½ inches in diameter, and this was placed around the opening, thus thickening the neck and making the hole smaller (Fig. 3).



The operator then took a small piece of soft leather, and having wetted it, placed it astride the roll. He seized this with his left hand, and went round and round the pot backwards, steadying it with his right, until the roll of clay had been squeezed up into a bell-shaped neck (Fig. 4).

A small piece of string—about 2 inches long—was then rolled slantwise around the shoulder of the pot, and a corresponding pattern was made.

Sometimes extra rolls of clay (*guraye*) may be placed around the body of the pot for strength, as shown in Fig. 5, and one I saw had three pairs of small cones.

The pot was left for some sixteen hours (until next morning), and was then baked for two days in a fire. The pot was then black. Salifu told me that the cones represented breasts, and were to show that the pot was a female. They and the *guraye* are not made on the body of the ordinary pot or *tukunia*, which is left as in Fig. 4, but only on those pots which are to be used for oil (*telle*, &c.). The reason he gave was that the *telle*, being stronger, and probably remaining in the house, lasts a long time, and so if one becomes tired of it he can change it for another as he can his wife. But the *tukunia*, being always taken to the stream, is not changed, for it will not last long enough to make its owner tire of it. It, like the male, "will remain in the house" until it dies." This may or may not be the true explanation. Certainly the cone-like ornaments were not put on for my benefit.

Salifu said that another way of making the *tukunia* and the *telle* is by moulding the clay into a hole in the ground and then shaping the upper part as he did (Figs. 2 and 3), but that the high-water jars (*tulu*) are made in ribbons.

A. J. N. TREMEARNE.

Fiji.

Ray.

Note on a Point of Fijian Orthography. By S. H. Ray, M.A. (See **58**
MAN, 1910, 41.)

The absurdity of using the instrumental prefix *i* in Fiji as a suffix to the preceding word was pointed out twenty-five years ago by Rev. Dr. Codrington (*Melanesian Languages*, 1885, p. 146). This seems to have escaped Mr. Hocart's notice. The prefix occurs not only in Fiji, but is common in New Guinea Melanesian (Cf. *Reports of Cambridge Expedition to Torres Straits*, Vol. III, p. 444). It is found also in languages of the New Hebrides, e.g., Santo, *i-duli*, husking stick, *duli*, to husk, and in the Solomon Islands, e.g., Florida, *i-gaho*, digging stick, *gaho*, dig. The Simbo and Ruviana *in*, to which Mr. Hocart refers, is probably *not* the same as *i*. It is not exclusively instrumental, and is allied to the Indonesian *in*, prefixed or infix, to form the preterite of a verbal noun, as, e.g., Iloko; *p-in-asrekna*, his letting enter, from *pasrek*, to let enter, *serrek*, "enter," *na*, suffix pronoun "his." That this is distinct from *i* is shown by *i* being used in Indonesian for the instrument just as in Fiji, e.g., Iloko: *i-kalap-mo*, your apparatus for fishing, from *kalap*, "to fish," *mo*, "your." The infix *in* is found in Chamorro and New Britain, as well as in Ruviana and Simbo. Read in the light of other uses of *in*, Mr. Hocart's examples would be translated: *inapo*, the caught bonito, *inambu*, the (result of the) fishing, *sinalanga*, the being doctored, *ginani*, the eating, *vinagolomo*, the hiding, what was hidden. Only one of the words, *sinalanga*, apparently indicates an instrument, and *salanga*, means "doctor, sorcerer," rather than "cure" or "heal," which is *ele embu*.

I quite agree with Mr. Hocart that the orthodox orthography of Fijian words like *nai sele*, *na nonai sele*, are remarkable examples of blind adherence to mechanical rules.

S. H. RAY.

England: Archæology.

Dutt.

Lynchets. By W. A. Dutt.

59

The age and origin of those narrow terraces generally known as lynchets—although they have other local names—have often been discussed, and the various conclusions arrived at have been summarised by Mr. W. Johnson in his *Folk Memory*. That these terraces came into existence in consequence of a particular system of hillside cultivation seems to be generally agreed, but whether any of our British lynchets date from prehistoric times is still uncertain, although the contiguity of some of them to camps of the Neolithic and Bronze Ages lends some support to the arguments of those who urge that they are remains of a primitive and probably prehistoric method of agriculture. In this connection, a passage in Captain C. H. Stigand's recently published *To Abyssinia through an Unknown Land* seems worthy of consideration, especially by adherents to the theory that many British lynchets are relics of Neolithic times. In describing the settlements of the Kucha people, Captain Stigand writes:—"The valley beneath is uninhabited, whereas the Kucha ridge is dotted with the villages of the Kucha, a people resembling the Wallamu. As the ground which can be cultivated only consists of small patches on shoulders and shelves on the steep face of the mountain, there are no big villages. As a rule, only a few beehive-shaped huts are clustered together on such places, and sometimes the level ground available only suffices for a single hut. Round the huts are clustered plantations of the wild banana and bamboo; the latter they grow, as they utilise the stems for building purposes. On the mountain side are little terraces, on which are planted a few crops, and the large yam known to the Kikuyu as *kikwa*. The terraces are built up with a stone wall at the lower end to prevent the soil being washed off the surface. From the number of these stone walls overgrown with grass seen on the Kucha and Uba Mountains, it would appear that in former times a much

"larger population must have inhabited these places." The fact that these Kucha terraces are supported by stone walls at their lower end has some bearing on the origin of our British lynchets; for when it was argued, by Dr. Mackintosh and others, that the latter were merely natural raised beaches, it was pointed out that in Peeblesshire, Islay, Wiltshire, and elsewhere, there are lynchets supported by dwarf walls or rough blocks of stone, while others are faced with sarsens or flints. "Generally," writes Mr. Johnson, "vegetation and the wash of the soil obscure the facings, and "the true nature of the supports can be seen only by cutting into the bank."

W. A. DUTT.

Africa: Uganda.

Broun.

Circumcision among the Bageshu, a Tribe on the North-Western Limits of Mount Elgon, Uganda Protectorate. *By Colonel W. H. Broun* (from notes taken at Mbale, July, 1909).

60

A savage ceremony of great interest, so it seemed to me. The people are primitive; wear little or no clothing, a skin slung from a shoulder perhaps; reputed to disinter human bodies to eat them; and their religion, whatever it may be, is not Mahomedan, probably Pagan. The women look on and take part in the dances.

The young men for circumcision, about eighteen years old, were decked with beads, and round the thighs some had tied small metal receptacles containing a metal pea, which jingled to every step. Their bodies were smeared with the excrement of cattle taken from the bowel. A few had strips of the skin of freshly-killed cattle, the fur inside, round their shoulders; this was removed before the operation. Several parties of men, carrying sticks (spears were not allowed), and women, each party with men for circumcision, went from place to place in the vicinity, dancing and chanting, going away from,



and returning to, the place of circumcision many times. Some of the candidates looked dazed, they are said to drink for some days beforehand. The dance was an energetic stamp with the right or left foot leading, the thigh well flexed up, the body bent forward, and the arms and shoulders moved strongly like a muscular exercise. The visiting parties, dancing and chanting, circled about from place to place for at least two hours. Meanwhile, where the operation was to be performed, freshly-plucked banana leaves (two) were laid on the ground; faeces from the bowel of a bull or cow, I do not know which, two branches of a shrub, and a hen's egg were laid on the banana leaves; this was arranged by elders. Everything was done with tedious deliberation though it was raining hard all the time. At last three young

men were brought up for operation ; they were naked, and one, the best looking and finest in physique of the three, wore a helmet of cowrie shells. Each in turn stamped vehemently in the mess on the banana leaves breaking the egg. Just before they had bitten off a small piece from a twist of some material, said to be "medicine," whether a narcotic or for some other effect, I know not. Then the operation was performed on one individual, the other two waiting close by, side by side. It must have caused acute pain, the knife blunt, filthy, smeared with excrement and dirt. The foreskin was strongly pulled forward, and by main force, the man putting his weight on the knife, shorn off : then a paring was done deliberately by the critical operator, who clearly held views upon the rigid performance custom required to ensure the exact result ; wiping his blood-dripping hands and knife the while on the person and limbs of his victim. Nothing was attempted to stop the bleeding, which was free. A live fowl was held above the votary's head by a man standing behind him, which I was told was finally thrown into the air and liberated, but I did not see that. The first man broke down exhibiting contortions of suffering, whereupon he was buffeted about the head, face, and shoulders and shouted at, but the operation went on and was completed. He was evidently considered to have disgraced himself, was roughly dealt with and thrust aside afterwards, no further notice being taken of him. The second man with the helmet bore everything with fortitude, without flinching, chanting the while and appearing perfectly indifferent. The crowd of men, women, and children were interested spectators, some eating raw meat, pieces being cut off at the lips while held between the teeth.

The above is merely a recital of what I closely watched, in sequence. I could not ascertain the meaning of any of the details of the ceremony, or of the operation ; it was the first occasion any official then at Mbale had seen the rite of circumcision of the Bageshu. It might be difficult to elicit a dependable explanation from the natives of the various observances and acts ; but unless it has been lost, forgotten, and the forms have become traditional, an inquiry might be worth attempting, and to have one made now would be simple enough, though the presence of an expert to superintend it would be both a check and a safeguard.

W. H. BROWN.

Africa: Congo.

Joyce.

Pigment-Blocks of the Bushongo. A Correction. (See MAN, 1910, 46). By T. A. Joyce, M.A.

61

In a short description of the pigment-blocks of the Bushongo which appeared in the last issue of MAN (1910, 46) under my name, a mistake occurs which I hasten to correct. It is stated in line 9 that to prepare the crimson paste "two blocks of wood are . . . rubbed together." This is incorrect, and for these words should be substituted, "a block of wood is moistened with water and rubbed on a flat stone."

The mistake was due to an oversight, and, though not serious, I much regret that it should have been made.

T. A. JOYCE.

REVIEWS.

Sociology.

Hartland.

Primitive Paternity: The Myth of Supernatural Birth in Relation to the History of the Family. By Edwin Sidney Hartland, F.S.A. London : David Nutt, 1909-10. Two volumes. Pp. viii + 325 ; 328. Index and List of Authors. 23 x 14 cm. Price 18s. net.

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The title which Mr. Hartland has chosen for his book indicates the chief bearing of an inquiry which touches at many points the whole subject of the evolution of the family. It also serves to link the latest research with the earliest, with the problems raised by Bachofen, Morgan, and McLennan, and with Aristotle's *a priori* statement.

Primitive Paternity is of more importance than its precursor, *The Legend of Perseus*, inasmuch as it deals with sociological facts rather than with folk-lore, and can make use of the really remarkable accumulation of new and more scientific material that has been made since the earlier study. This new material has been well employed. It naturally coincides with the bearing of the author's inquiry, for the essence of the problem of the family is the sexual nature of man, and, directly or indirectly, this aspect of human nature is bound to reveal itself when analysis is applied.

The author commences with a summary of the stories of *The Supernatural Birth*, which formed the chief feature of *The Legend of Perseus*. "The myth of supernatural birth . . . is world-wide . . . The myth is too far spread—what is more important, it is much too deeply rooted in the savage belief and practices of both hemispheres—to be accounted for by the plain and easy theory of borrowing." There follows a very interesting account, reaching 125 pages, of magical practices to obtain children in which it is implied "that the origin of the child afterwards born is not the semen received in the act of coition, but the drug or magical potency of the ceremony or the incantation." "From their consideration," the author concludes "that it was a widespread belief in early times that pregnancy was caused otherwise than by sexual intercourse." He adds that "the difference of the intellectual atmosphere is not alone sufficient to account for it; a difference of social environment is also required." A noteworthy concomitant of this primitive ignorance of physiology is the no less widespread belief that children are not new individuals but ancestors reborn. A valuable section is devoted to this subject. On the whole phenomenon the Central Australian evidence is, of course, extremely important and conclusive.

To many the discussion, which naturally follows, of the problem of mother-right will be not the least interesting part of the book. Mother-right involves the presumption that during many ages "concentration of thought on the problem of paternity" was not called for. After investigation of this state of society and of the transition period it becomes clear that "the father is a wholly subordinate personage, whose identity is of comparatively small importance." There can be little doubt that it is the primitive ignorance, still maintained in Central Australia and elsewhere, of the dependence of fecundation on sexual intercourse which is the ultimate reason for the reckoning of descent through the mother alone.

"Uncertainty of paternity" is no longer a *vera causa*; "mother-right is found not merely where paternity is uncertain, but also where it is practically certain. Father-right, on the other hand, is found not merely where paternity is certain, but also where it is uncertain, and even where the legal father is known not to have begotten the children. . . . The uncertainty of paternity cannot be historically the reason for the reckoning of descent exclusively through the mother." "Uncertainty of paternity" is "in fact, a crude attempt by persons accustomed to a very different social condition to solve the unexpected and, in their view, wholly exceptional problem of mother-right."

The author illustrates the rise of father-right by well-chosen modern examples. "Kindred with the father is first and foremost juridical—a social convention." It is not due to "any change in savage or barbarous theories of blood-relationship, but to social and economical causes." "It is an artificial system, . . . and has in its origin, at all events, nothing whatever to do with the consciousness of blood-relationship." This conclusion is the main point of the book. There may be difference of opinion as to details, but the general proposition will, no doubt, be accepted as adequately proven.

The author connects the rise of "paternity" with the growth of the sense of

ownership. This is illustrated by a useful sketch of primitive chastity. "On the highest planes of culture this sense of ownership has been refined into the conception of the virtue of chastity." In early society small importance is "attached to the gratification of the sexual instincts apart from the limitations imposed by the sense of ownership, and the consequent growth of the ideal of chastity. The sense of ownership has been the seed-plot of jealousy. To it we are indebted for the first germ of sexual regulations. To it in the last resort, re-inforced by growing physiological knowledge and sanctioned by religion, is due the social order enjoyed by the foremost nations of Europe and America."

A curious result is the "general indifference in the lower culture to the actual paternity of a child." Father-right, "far from being founded on certainty of paternity, positively fosters indifference, and if it does not promote fraud, at least becomes a hotbed of legal fictions. It is a purely artificial system."

The psychological theory of sexual jealousy is as yet far from complete. In his study of its connection with the sense of property, from anthropological data Mr. Hartland has made a distinct contribution to the subject. Opinion is also divided among anthropologists as to the reality of the primitive ignorance of the paternal part of the process of fecundation. In his last chapter the author gives a forcible *à priori* argument in favour of this reality, and clinches it with the Australian and other evidence. Much of the magical and generally superstitious notions on the subject may have to be discounted. Such notions are often an accretion upon already existing knowledge; but there is an excellent case here made out both for this primitive ignorance in particular and for the general sociological results which fall so readily into line with it.

The simplification of anthropological theory is a desirable end. The author, by emphasising the influence of a negative phenomenon, has helped the study in this direction. Such a simplification is of far more value than the too common reading into primitive motive of abstract but complicated "magical" intentions or "religious or "legal" mystery and fiction. From such exaltation of the mystic element in human motive *The Legend of Perseus* was not free; the present work is, if we qualify, as we are meant to do, the application of later legal theorising to the earliest mentality.

Mr. Hartland is to be congratulated on a notable and luminous study, which ignores a mass of irrelevant theory and establishes a new aspect of the evolution of the family and society. It may, lastly, serve as a line along which a *via media* may be found between the hypotheses of primitive "promiscuity" and of permanent "monogamy." The character of the social impulse in early society is certainly not quite analogous either to that of modern civilisation or to those of the two opposed types of animal communities.

A. E. C.

Africa, East.

Routledge.

With a Prehistoric People. The Akikuyu of British East Africa. Being Some Account of the Method of Life and Mode of Thought found existent amongst a Nation on its First Contact with European Civilisation. By W. Scoresby Routledge, M.A. (Oxon.), and Katherine Routledge (born Pease), Som. Coll. (Oxon.); M.A. (Trin. Coll., Dublin). London: Edward Arnold, 1910. Pp. 392 + xxxii. 24 x 16 cm. Price 21s.

Everyone interested in Africa will feel grateful to Mr. and Mrs. Routledge for their excellent account of the people of Kikuyu. It is of the utmost importance that the special features and customs of primitive peoples should be noted before the advance of civilisation with its attendant influences destroys and sweeps them away. This is especially the case in East Africa, where settlers are flocking and Western ideas are driving native thought and life from the field. Mr. and Mrs. Routledge have

gathered an immense amount of useful information, which will render further research easier; it is to be hoped the same pens will, in the near future, be able to add to the valuable information gathered in the aid of science. The work is characterised by clear accounts of careful observations; the writers spared no pains in their endeavours to obtain information, and undertook many wearisome journeys in order to be present at ceremonies or to explore for themselves places of interest. The photographs are exceedingly good, and the selection of subjects embraces a wide range. These, apart from the letter press, give an excellent idea of the place, the people, their dress, ornaments, and general life. The book will be welcomed by the popular reader, and furnishes the tourist and hunter with ample information for his travels. It is divided into three parts, as is noted in the Preface, p. xx. In Part I Mr. Routledge deals generally "with dress, ornaments, and the arts and crafts of life"; in Part II Mrs. Routledge deals with "women, social and political life"; and in Part III they combine to deal with religion. The main object of the work is popular rather than scientific; still there is much that will interest the ethnologist and the anthropologist and make them long for further details. The ethnologist will read the book with a feeling of disappointment, because he appears to be brought within reach of the solution of many ceremonies and customs, to which no solution is given. To-day students are on the alert for reference to totemism and exogamy, here they are left to gather from stray remarks that the clans are totemic. A list is given of the clans, p. 21, and a second list taken from Mr. Hobley's account in MAN, 1906. In the account of marriage given by Mrs. Routledge, we are left to infer that the people are exogamists. Mr. Routledge says, p. 20, "He may not marry a member of the clan of either his "father or of his mother," which statement makes it clear they are exogamists. Perhaps the difficulty of the language prevented Mr. Routledge from obtaining an account of the totems and the customs followed; he says, p. 21, "Some may theoretically "eat wild game, others not even out of a pot where such has been cooked," and "Men "are even met with to whom meat is forbidden." Such references leave no doubt in the mind as to the tribe being totemic.

Much is needed to clear up the relationship of the clans, still we may hope to learn more when a European has mastered the language or in some way overcome the difficulty of being merely an onlooker, and has ingratiated himself sufficiently with the native to be taken into his confidence and given to understand why certain things are done, or why they are avoided. We are told that the tribe belongs to the Bantu family, that it is an offshoot of the Akamba (pp. 2, 12), though little more than a few linguistic similarities are produced as evidence of the statement. We miss, however, the usual prefix *Wa*, of the Swahili, or the *Ba* of many other Bantu tribes when speaking of the people in the plural; we should have expected to find the people called *Wakikuyu*, or *Bakikuyu*, rather than *A-kikuyu*, a prefix more frequently used among Nilotic tribes; one wonders whether the tribe has in some way been influenced by its Nilotic neighbours, or whether this is common in Bantu tribes whose languages are still either unknown or only partially known.

The detailed accounts of art, especially of iron work, together with the illustrations, indicate the careful observation of an eye witness, and one regrets the smith has not been induced to give an account of his work, and his reasons for doing many things left unexplained. The markings on the shields, Plate lxxxv, are most elaborate, showing there still remains much to be learned as to their significance and object.

In Part II one has the same feeling of being a sightseer, gazing at a performance without understanding why it is being enacted or what it betokens. In the account of the initiation ceremony there are many references made to unexplained rites, marking, painting, dress, bathing, &c.

The law of inheritance is not very clear as the following quotations illustrate; p. 143 :—"The whole estate—women, shambas, and goats—passes by custom to the custody of the heir-at-law. *If the eldest son is an adult* he takes possession of the property. He inherits all his father's widows, but only takes as his wives any in excess of three, and these only if they have not borne more than one child." Lower down we read, "There is no odium attached to a widow preferring to live with another man, but any children born are reckoned as of the family to which she legitimately belongs, and the father could not claim marli for any daughter by such a connection." Again, on p. 144 we read, "As a general rule each widow retains possession of her former shamba and cultivates it on behalf of her family." It is uncertain who is the real owner of land, widows, and children. Each child as it grows up appears to have an equal right of ownership of land with the heir, who is only custodian during the minority of the children. The clan appears to have no voice in the disposal of property, and no authority over the widows and children.

One is doubtful how much the medicine-man revealed of the true method of medicine-making when he made medicine for the European (p. 259); the African is a child of nature, but he is an uncommonly shrewd one and will adapt himself to what he thinks the enquirer wants. It may be he was perfectly honest in all he did; at the same time the more reliable method of obtaining information would be from ceremonies gone through on their own behalf, rather than from those asked for by a person not of the tribe.

J. ROSCOE.

Australia.

Strehlow.

Die Aranda und Loritja-Stämme. By C. Strehlow. Thiel III. Frankfurt am Main: Baer, 1910. Pp. xx + 140. 28 x 22.

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In MAN (1909, 14, 23) I noticed the first and second parts of Mr. Strehlow's work on the Aranda (Arunta) and Loritja tribes. The third part with details of the "cultus" of many totems has now appeared, and it is of value to the student of language no less than of rites. The hymns are given with an interlined word for word translation, and a more free and readable version.

The preface of Baron von Leonhardi contains remarks on my review just cited. It was my impression when I wrote that Mr. Strehlow and Messrs. Spencer and Gillen were equally correct in their descriptions of rites and usages, even when they differed in details. They had met with variants, I said, in beliefs of portions of the tribe, locally apart, and it was and is my impression that the English students had not worked in Mr. Strehlow's neighbourhood. Indeed, if they did encounter stories of Altjira, the goose-footed, red-haired, and perfectly otiose sky-dweller of Mr. Strehlow; or if they found the term *altjira* applied to the maternal totem of each individual, they certainly would not have omitted facts so interesting which Mr. Strehlow records. But Baron von Leonhardi (Preface, pp. vii, viii) does not, on some points, admit my explanation. To me it appeared that the linguistic differences in the two districts, as reported, were considerable. The Baron points out that the "Aranda roara" (Mr. Spencer's) say, for example, *amera*, *amanga*, the "Aranda ulbma" (Mr. Strehlow's) say *mera manga*. He takes the Roara *erathipa* to be the Ulbma *ratapa*. Looking at the vocabulary of Spencer and Gillen we read, "*erathipa*," a stone representing the spot at which a sacred pole was implanted, and at which a child went into the earth together with a number of churinga. *Ratapa* thinks Baron von Leonhardi, like *erathipa*, are not "spirit children" (p. viii). Compare Mr. Strehlow (III, p. 7), where we learn that—heaven knows what, for Mr. Strehlow's citation of *Native Tribes*, p. 260, does not contain the passage he quotes with reference to "spirit parts of kangaroo." In neither *Northern* nor *Central Tribes* does the page given contain the passage. In a note Mr. Strehlow says that the churinga left at various spots by the Alcheringa

folk "later changed into *ratapa*, and can enter into women who pass the spot." The *ratapa*, it seems, is not a spirit. In the case of kangaroos, for instance, "they are "actual kangaroos—living, bestial bodies." Mr. Strehlow thinks that he cannot have expressed himself clearly enough to be understood. The ceaseless life of the Altjiringa person emanates *ratapa*, which are born from women, but are not spirits. That seems to be the humour of it.

That Messrs. Spencer and Gillen, on the Todd river, met natives from Mr. Strehlow's district Baron Leonhardi infers from their statement that people came "from all "parts of the tribe," some travelling 200 miles (*Central Tribes*, p. 276), and natives pass freely between Alice Springs and Mr. Strehlow's station at Hermannsburg, eighty miles away. The two sets hold feasts and ceremonies together. This must be grievous to Mr. Strehlow, for Mr. Frazer, explaining why he does not cite Mr. Strehlow's work, quotes from a letter of Mr. Spencer's (March 30th, 1908):—"The missionaries teach that even ordinary corroborees are "wicked things," "and have endeavoured in every way "to . . . prevent the natives from attending them" (*Totemism*, Vol. I, page 186, Note 2). Still, says Mr. Strehlow, the natives—wandering sheep—do attend them (p. viii, Note 3). In that case one must suppose that they did not lay their beliefs before the English inquirers. They ought to have done so.

There was a very old medicine-man known to Mr. Strehlow, and photographed by Messrs. Spencer and Gillen in the act of thrusting out his tongue for scientific inspection (*Central Tribes*, p. 524, Fig. 104). But *he* was a Roara. I regret to announce his decease.

What can we say, except that if the English explorers did meet men from Mr. Strehlow's district these men did not impart information other than our authors give? Our authors would not conceal information.

I remarked that Mr. Spencer's men were naked; Mr. Strehlow's are clothed, and so, it is to be inferred, are less natural and primitive. This is unimportant. Mr. Strehlow did not teach them the belief in a red-haired, goose-footed, otiose Altjira! But, says Baron von Leonhardi, the Alice Springs Arunta are also clothed—"don't now go about "naked." Is it sportsmanlike to infer that our authors made them strip—"zum Zweck "des Photographierens nackt ausziehen müssen"? We need documentary evidence—the tailor's bills of Alice Springs natives before 1898.

I am sorry if my modest eirenicon is a failure. Baron von Leonhardi, at all events, thinks Messrs. Spencer and Gillen in the right about the Arunta nescience of the obvious facts of procreation (p. xi). He does not understand, nor do I, Mr. Strehlow's meaning as to food partaken by the mother as a cause of pregnancy. He gave his view in his preface to Strehlow, I (*see* Mr. Frazer's citation, *Totemism*, IV, p. 59, Note 1). When once the *ratapa* belief was accepted, it does not much matter how the *ratapa* gets into the woman, by the hip or by the mouth. But how coition makes entrance of the *ratapa* "by hip or mouth practicable, and "so prepares the mother for "the reception and birth of an already formed spirit child" (*Central Tribes*, p. 265) might have puzzled Mr. Shandy. If any one supposes that all totemistic mankind once believed in *ratapa*, I am unable to agree with him.

That Mr. Strehlow, though unable as a missionary to sanction heathen rites by his presence, is thoroughly well informed, can be denied by nobody who reads his new volume. He gives the details, gives the churinga songs with translations, and gives photographs of scenes of action and of decorations. He denies the statement (*Central Tribes*, p. 168) that the wild cat is forbidden food to all the tribes except the old men. All Arunta not of the cat totem eat this uninviting animal (p. 25). Fifty-nine sets of rites and hymns are given, and I do think that the book can be ignored by the judicious inquirer.

A. LANG.

America, North.

Speck.

Ethnology of the Yuchi Indians. By Frank G. Speck. Anthropological Papers of the University Museum, Philadelphia, Vol. I., No. 1. Philadelphia, 1909. Pp. 154, with sixteen Plates. 26 × 19 cm.

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This is an interesting account of a small tribe of Indians, constituting an independent linguistic stock, now living in Oklahoma, and forming part of the Creek confederacy. The author's researches embrace practically the whole field of the life and activities of these Indians, and although the treatment of some sections appears to be inadequate, the paper forms a valuable addition to the magnificent series of records which we owe to American anthropologists, and to the private and governmental generosity of a practical people.

The most interesting portions of the paper are those relating to the totemic system, the division of the tribe into two societies, the "town" government, and the ceremonies of personal purification (by means of emetics) and propitiation which takes place at the ripening of the crops. Even the games played by the Yuchi are in the main ceremonial in their intention, and the ball game in particular might almost be regarded as sacrificial, since the maiming or killing of players is frequent. "Strict care must be taken by the players not to allow the ball to be touched by their hands. This is about the only rule of the game, every sort of strategy and violence being allowed." The approved method of stopping an opponent's run for goal is to hit him with a heavy stick or racquet, two of which are carried by each player. The aboriginal candour of this proceeding is not unworthy of admiration.

The excellent plates are of great value, especially those which illustrate the Yuchi decorative art and its symbolism. Those showing stages of the annual corn-ripening ceremonies are also of interest, though the European dress of the performers gives a commonplace effect to the pictures.

H. S. H.

Africa, East.

Rehse.

Kiziba: Land und Leute. Eine Monographie von Hermann Rehse. Stuttgart: Strecker und Schröder, 1910. Pp. xi + 394. 29 × 21 cm. Price 24 marks.

66

This is one of the excellent series of monographs on the native races of the German colonies which are being published with the aid of a subvention from the German Colonial Office. The author is not a trained anthropologist, and it naturally follows that his attention has been mainly directed to technology and other matters more on the surface than social organisation and religion. His list of kinship terms, too, is far too short, and he translates some of them by such useless expressions as nephew, grandson, &c.: it would be well if officials were in possession of a list of terms that are required, with the proper European designations, such as father's daughter's son.

An excellent feature of the book is a series of texts with interlinear translation. These are partly myths, partly sagas. It is, perhaps, worth while to suggest that the texts are, from a linguistic point of view, equally valuable if they deal with custom rather than tradition, and it is frequently far easier for the untrained observer to get a detailed account of a custom, if he is able to take it down in the vernacular and translate subsequently, than if the interpreter has to intervene at once.

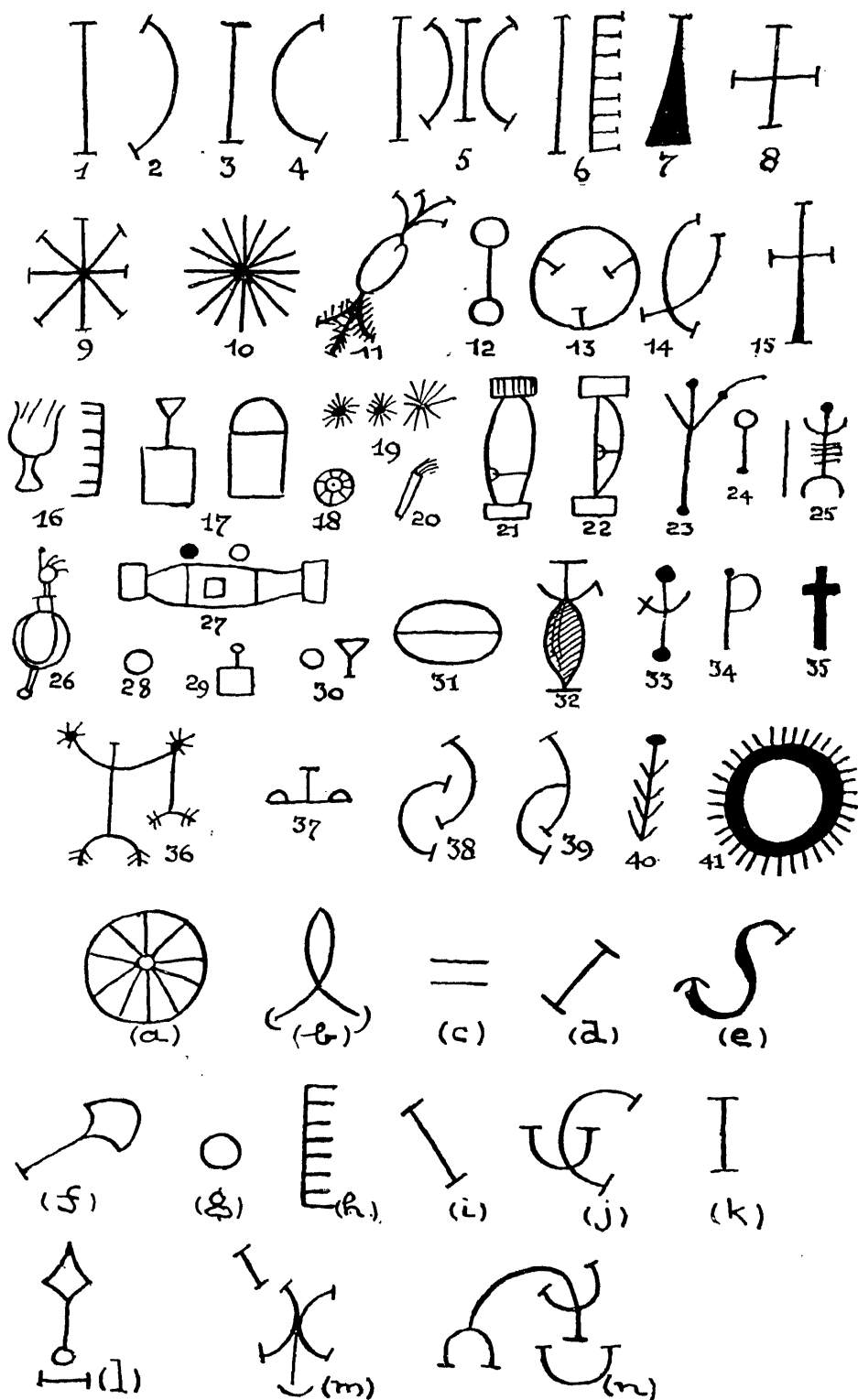
Herr Rehse is to be congratulated on an excellent piece of work, and Germany may well be proud to have so many capable writers on anthropological subjects among her colonial officials.

N. W. T.

ERRATA.

In MAN, 1910, 37, p. 66, line 12, for *innobō* read *umobō*.

In MAN, 1910, 51, p. 95, line 9, for *have* read *has*.



SOME "NSIBIDI" SIGNS.

ORIGINAL ARTICLES.

Africa, West.

With Plate H.

Dayrell.

Some "Nsibidi" Signs. By E. Dayrell, District Commissioner, Southern Nigeria.*

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On Plate H are shown some *Nsibidi* signs (1-41), and a story (*a-n*) written in *Nsibidi*, collected by me recently in Southern Nigeria. The following is an explanation of the signs:—

1, Fighting stick. 2, Woman. 3, Pillow. 4, Man. 5, Man and woman, pillow in middle; the man has had a quarrel with his wife because she has fallen in love with another man. 6, The young men's club, to which the lover belongs, sitting on the *ekfrat* stick. 7, The sword which the man will take to fight the boy, or man, with whom his wife fell in love. 8, Poor man's money, always four rods, given to the wife going to market. 9, Young rich man's money, always eight rods. 10, Rich chief's money, always sixteen rods. 11, The peacock, "Egbo palaver"; when a man is wronged he sends this sign, which means that he is going to take action in the Egbo society. 12, *Mbudualkpe*, sent to notify people that the "Egbo"† is out. 13, *Ekara 'Nkanda*; a man always runs before the "Egbo" with this in his hand; it is made of cane. 14, *Akpahaia*—constant fighters; one will not let the other go. This sign is sent by a strong fighter to another man whom he wishes to fight, and means that he will fight to a finish and not run away. 15, The "Egbo" fighting club. When the "Egbo" is out, if a man is caught who does not belong to the society, he is tied up to this cross, which is fixed in the ground, and then flogged by the "Egbos" with whips made of manatee hide. 16, A comb; or give me a comb. 17, Looking glass. 18, A native umbrella, made of grass, *nkanya iboto*. 19, Big and small stars, the sign of night. 20, Firebrand or torch. 21, Woman, on left, sleeping with man, on right; pillows at head and foot. 22, Woman, on left, sleeping with man, on right; she is a walking woman, *akpara*; pillows at head and foot. 23, A man with a whip in his hand. When a boy does wrong this sign is sent to his father to show that he has been caught and will be flogged, so that the father can pay compensation to the man wronged. 24, A slave messenger, who always watches his master's wife. 25, A stick and a man, who was caught by the watcher and was tied to the post and flogged by the husband. When the signs 23, 24, and 25 are sent to a man it means that the husband's "watcher" has caught the son doing wrong, that the boy is tied up and is going to be flogged. If the wrong done is stealing yams, the sign of a farm and yams is included; if the boy was caught with the husband's wife, the sign of a man and wife is inserted. 26, A man dressed ready for a wrestling bout. This sign was sent by one young men's company to another, when they wished to challenge them to wrestle. 27, Pots (native), washing pots. The round black pot holds ashes to take away the oil from the hands, &c. 28, Cap (native) made of grass. 29, *Asan Inan*, four-square bottle, the sign for rum or request for rum. 30, Glass-stand and glass (native). 31, Palaver house—*Efe Ekpe*. 32, A dead body tied up in a mat; sign for the death of a relative of father, mother, sister, &c. 33, Sign for the death of a friend or of a member of the house. 34, Gun (cross-bow). 35, Matchet or sword. 36, A man and a murderer who murdered someone with the above weapons (34, 35) and escaped and was ordered to be caught. The murderer stands on the right, and the man who caught him on the left. 37, *Ebuka*—old-time fetters. 38, *Esit Ima Obutong*—Obutong's love. It means that the husband will be inconstant and will go about

* For *Nsibidi*, see MacGregor, *Some Notes on Nsibidi*, *Journ. Roy. Anthr. Inst.*, XXXIX, n. 209.

† For Egbo, see Parkinson, *A Note on the Efik and Ehoi Tribes*, *Journ. Roy. Anthr. Inst.*, XXXVII, pp. 262 ff.

getting different wives in many towns. 39, *Eti Esit Ima*—good steady heart of love. This means a constant lover. 40, *Etak Ntaña Nsibidi*—Nsibidi's bunch of plantains. When the head of the house wants plantains he sends this sign to the head boy on the farm. 41, *Effe Nsibidi*—the Hall of Nsibidi; the round house where the young boys meet to learn the Nsibidi writing.

(a) The young boys were sitting in the *Nsibidi* house. (b) There were two young women who sold their favours for money. (c) They had two boys whom they used to send out to get the men to come to them or to get money from them. (d) One of the two boys took (e) a chewing stick, (f) a bottle of *tombo*, and (g) a native glass (h) to the young men sitting on the *ekfrat* stick. (i) These young men sent their boy to bring (j) a bag containing rods. (k) The boy got the bag of rods and took it to the two boys, who took the rods to the women. (l) The young men sent their boy with the sign of the comet to meet them that night. (m) One of the young men met one of the women in an open place, *et cum inclinata coivit*. (n) The next day the young man found the woman with a different man and knew she was unfaithful.

E. DAYRELL.

Africa: Congo State.

Ishmael.

The Babinza. By George C. Ishmael, F.R.G.S.

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The Babinza, or Babinja, is a large tribe which inhabits that part of the Belgian Congo which stretches from the station of Likati on the Likati river to the State post of Mandungu on the Itimbiri (or Rubi) river. The tribe is made up of some twenty clans, of which the principal are Amokoki, Bachimba, Libombo, Bayeyi, Alibonje, Bomenge, Bongongo, Bukata, Yalikombe, &c., similar to each other in all but unimportant details. With few exceptions the Babinza are neither tall nor well-proportioned, and do not appear to be very strong; in this they differ from the majority of the Congo tribes, such as the Azande, who inhabit more open country to the north. Their women, especially, are small of stature and ill-shaped, but men and women alike are ugly in features and dirty in habits. Their voices are thick and raucous, and the most friendly conversation in the privacy of their huts has the semblance of a noisy quarrel.

Their villages are built sometimes close to the water's edge, and sometimes in small clearings in the heart of the forest. A village consists of rows of huts thatched with what would seem to a casual observer to be one roof. On close inspection, however, one finds that each hut is thatched separately. A Mubinza would no doubt make the same mistake on first seeing some of our suburban streets. No care whatever is taken in selecting the site of a village, and when a village is formed no care is taken to keep the huts or surroundings in a sanitary condition. To about a foot from the ground the huts are covered with moss, and days after a heavy shower of rain the oozy and evil-smelling passages between the rows of huts (one can hardly call them "streets") are full of pools of stagnant water. The interior of the hut is usually in as unhealthy a state as the exterior, being as a rule musty and covered with mildew. Within these happy hunting grounds for microbes the Babinza prepare their meals, and these, combined with the state of squalor I have described, account beyond doubt for the spread of some of the diseases which are to be described later on. The first meal, consisting of pounded plantains and some added delicacy like boiled snails, takes place between nine and ten in the morning. The snails are boiled in their shells, and served up on a wooden platter. They are pulled out of their shells with the finger nails or any piece of wood that happens to be handy. The morning and afternoon dish of pounded plantains is sometimes also diversified with caterpillars or slugs. After their meals the Babinza, unlike most Africans, do not wash their hands, but wipe them on their bodies or scant clothing of rags and leaves. No wonder, then, that nearly every man, woman, and child among them suffers from some form of skin

disease, and it was terrible to notice several advanced cases of, what seemed to me to be, leprosy and tertiary syphilis.

The women do all the cooking, fetch wood and water, and till the fields. They also fashion and bake their own cooking and water pots. (In some parts of Uganda—perhaps owing to the want of proper clay—earthenware utensils are made in certain districts only and carried long distances to various markets). I watched some of these pots being baked and examined the finished articles. They were symmetrical and evenly baked. The men—except those employed by the State—when not hunting or fighting, spend most of their time lying in their easy chairs and occasionally tend the children. They are good wicker workers, and their chairs appeared to be fairly comfortable.

The Babinza are dexterous sailors and huntsmen, and scores of canoes of all sizes, paddled by men, women and children, perpetually cross the rivers, the banks of which their villages “adorn.” They are continually employed by the State to conduct canoes or light, flat-bottomed barges over the Gō rapids. It is to their credit to say that this very dangerous task is, as a rule, satisfactorily accomplished by them. One of the headmen, who took me to the rapids, informed me that there had been one or two accidents due to the fact that they had been compelled to shoot the rapids at the wrong time of the year. Each of these villages has its *baraza*, or “club-house,” and the gossip between them is the one similarity between the Babinza and the inhabitants of Europe. But the Babinza’s favourite pastime is the hunting of the dog-faced monkey, a great delicacy with them, as with all the Congo tribes. The trees whereon the dog-faced monkeys propose to pass the night are first marked and reported to the chief by scouts sent out for that purpose. The marksmen of the village are then provided with four charges of powder and bullets each, and a sufficient number of percussion caps. The marksmen and others, armed with spears and clubs, then set out at midnight for the spot pointed out by the scouts, and camp about half a mile away. Just before dawn the trees on which the monkeys are sleeping are surrounded. Great care is taken to cover the armpits, as I was informed that should this precaution be neglected the monkeys would scent the hunters and escape. At break of day the oldest and most powerful of the monkeys, whom my informant described as “the father of the family,” descends from his tree and examines his surroundings. Satisfied that all is safe he re-ascends, and in a few minutes descends again, followed by the whole troop. As they descend the marksmen pick off the largest, whilst the spearmen and clubmen make an end of the wounded. The bag is collected and the hunters then return to the village.

Another simian much hunted by the Babinza is one that was described to me as “a very large monkey with long beard, thick and bushy tail.” These presumably are colobi, and sleep in caves or large holes. They are tracked in much the same way as their dog-faced relatives. Sufficient time is allowed them in which to fall asleep, and then the hunters, armed with long, pointed stakes, creep out of their hiding places and so block the entrance to the caves with the stakes that only one monkey at a time can emerge. A great noise is then made by the natives, and as one frightened monkey after another forces his way out he is speared or clubbed to death. Not one is spared, all going to supply the feast which takes place on the hunters’ return.

The Babinza have no paramount chief, but each clan is ruled by its own chief, who is succeeded on his death not by a son but by a brother.

It is a curious fact that all the members of the different clans I have mentioned styled themselves *Babinza* when interrogated by a stranger; they were continually at war with each other before the advent of the European. Each village had its living, cultivating and hunting boundaries clearly defined, and trespass on a neighbouring clan’s property was a *casus belli*. I was informed that all the clans have the same tribal marks raised on their faces and bodies, but speak slightly different dialects.

I had considerable difficulty in obtaining information on the intricate subject of

succession, and perhaps my best mode of explaining their customs on this point will be to give a concrete instance. In this case there were four brothers in the family, the father of whom was still alive ; my informant being the second son. On the death of the eldest brother his slaves and other property, with the exception of his wives, who were equally divided amongst the surviving brothers, devolved on the eldest surviving brother, subject to the right of the father to inherit a granddaughter whom he could sell in marriage. A certain amount of the deceased's personal property was buried with him and a certain amount, damaged to prevent temptation to pilfer, placed on his grave. On some of these graves, which are kept respectfully in a very orderly condition, I noticed several articles, including mosquito nets, saucepans, cups, saucers, boats, &c. Had the second instead of the eldest son died his property would have passed to his eldest brother, who would, however, not inherit the wives, who become the chattels of the younger brothers, for it seems to be *contra bonos mores* for an elder brother to take a younger one's wives. A ghastly custom prevails on a chief's death. A number of men, women and children—the number depending on the importance of the deceased—are brought in from neighbouring villages, bought by the adherents of the late chief, slain, and thrown, some into the chief's grave, some into the river. I could ascertain neither the origin nor the reason for this practice. After this ceremony there is a continuous merry-making for a month or more.

It will be seen from this that the Babinza are reckless of human life. They pick quarrels with their neighbours on any pretence in order to satisfy their craving for human flesh. Unlike many of the cannibal tribes of the Congo, the Babinza eat the whole of the body ; the heart, liver, kidneys, and parts of the chest being reserved for the chief.

Not only do the Babinza sub-clans war one with the other, but there often is a great deal of internecine conflict within the same sub-clan, for on the death of any but the oldest man there is a search instituted for the enemy of his family who slew him. This search is a very complicated one, and begins with the retaining of a medicine man, and with the washing and opening up of the corpse by the relatives to find the *diemba* (i.e., the bewitched article) which has been introduced into the body. But before the post mortem, which the whole village attends, the medicine man has begun his dance. During his dance he smells at the medicine in his hand, and by its agency is eventually able to point out the murderer. On this, a relative of the dead man goes into the forest for the bark of the *mbondo* tree. He returns with this, pounds it into a powder and mixes it with water in a deep hole dug for the purpose. The accused, with a banana leaf in his hand, has to drink frequent and copious draughts of the mixture, the while tearing strips from the banana leaf and protesting his innocence. Should he twice fall to the ground, he is held to be guilty, and he is attacked and killed by the assembled villagers, and eaten. But should he not be overpowered by the *mbondo* his relatives demand compensation. If this is not paid, a combat takes place between the accused and his relatives and the relatives of the dead man. As *mbondo* is a powerful poison, the need for compensation seldom arises. The alleged bewitched man is then buried in a semi-sitting posture ; his entrails, lungs, and liver are interred in a hole by themselves. This is the usual form of burial. A fight often takes place, too, between the relatives of an adulterer and an injured husband, for the compensation of thirty knives or spear heads and two boys is sometimes not paid within the stated time.

It may be unnecessary to mention the fact that the Babinza are polygamists, the number of wives depending on a man's wealth. The value of a wife, who is, of course, a mere chattel, though now, I understand, allowed to buy and hold a few articles, is about fifty knives and one boy. This boy is really not a slave, but becomes the adopted son of the father-in-law, who has to buy him a wife when he is old enough to marry. He is treated as one of the family, and cannot be sold as an

ordinary slave. Cruelty to one's wife is not considered a very serious matter, and is easily condoned by the father-in-law on the payment of ten knives or so. However, should a husband not agree with one of his wives he often takes her back to her father, and asks for the return of the purchase property. This is returned on the re-marriage or re-selling of the woman. Should a wife not bear a child within a reasonable time she is sent back to her father, who exchanges her with his son-in-law for another daughter, or failing that a niece. A small present is usually given to the father-in-law on such an occasion.

A woman gives birth in a sitting posture, held by the back by another woman, and by the thighs by two more, whilst a third sits in front to receive the child. The umbilical cord is cut immediately after birth, and the child washed in cold water and anointed with red colouring matter obtained from a tree called *mbolo*. The mother's vagina is washed thoroughly with warm water, and both the mother and the child are put in one bed. Men are not allowed to be present at a delivery. The birth of twins is looked upon as an ill-omen, and a dance is always held on the happening of such an event, and much beer drunk to avert any evil from the father and relatives. Should both children live the mother is suspected of witchcraft. The birth of triplets is an unheard of thing. Within two months of confinement the woman resumes her ordinary avocations, and the child is nursed by the father. As a rule the Babinza are extremely fond of their children, and it is not an uncommon sight to see a father playing with a child. Males are circumcised before they are twenty; females never. An uncircumcised male is looked down upon by his fellows.

The Babinza do not believe in a God, gods, or a future state. A spirit known as *mumbo* is, however, revered by them. On the death of anybody one of his eyes is said to leave the body and go to "*mumbo*." *Mumbo* is also said to capture labourers in the fields and wanderers in the forests. He is supposed to converse with them in *Egenja*—the language of the Babinza. Whenever a villager is missed he is suspected of having been captured by *mumbo*, and a general search is instituted. The lost one is usually found in a famished and speechless condition near his own village, where he is supposed to have been left by *mumbo*. *Mumbo* feeds his prisoners on what the Baganda call *matungulu*. The ex-captive receives nocturnal visits from the spirit who bids him to remain silent and instructs him in the art of witchcraft. For hours after such a visit the favoured one is incoherent, but he gets his reward in becoming a powerful medicine man in his community. Like all Africans, the Babinza are very superstitious, and wear numerous charms round their necks and arms. Snakes are said to bring ill-luck, and a Mubinza bound on a journey will always turn back and make a fresh start should one of these reptiles cross his path. These folk do not fear being visited by the spirits of their dead relatives, consequently they do not put out any sacrifices for them, as the Azande and Mangbetu.

The Mubinza, like the primitive man when he suffered injury, took his revenge as well as he could. He first demanded compensation from the family of the person who had injured him, and if this was not forthcoming, or the right sum to be paid could not be agreed upon by the contending parties, a fight took place between the parties in which their respective clans took part eventually. Having no paramount chief or king who could compel the payment or acceptance of compensation, the two tribes carried on this blood feud, with its attendant wasteful expenditure of human life, until one side or the other was finally vanquished. The victors then held dances, at which a great deal of beer was drunk, and gorged themselves with the flesh of those killed or captured. It is now usual to take all disputes before a Belgian official, whose decision is practically final.

GEORGE C. ISHMAEL.

Australia.

Lang.

The "Historicity" of Arunta Traditions. By A. Lang.

69

A most difficult point in Arunta social organisation, a point which probably colours the mythic traditions of the people, has received little attention. How do the Arunta come to possess, as they do, "local totemic groups?"* With a system of male descent of the totem name, local totem groups, like Highland clans, necessarily tend to be mainly of one name, totem name, or patronymic. But the essence of Arunta totemism is the accidental acquisition of the totem name. Father, mother, and each child may be all of different totem names. Yet "there will be one area which belongs to a group of men who call themselves Kangaroo men, another belonging to Emu men," and so on. "The largest, represented by exactly forty individuals, men, women, and children," is the Wichetty Grub group at Alice Springs, who possess "about 100 square miles."† Of these Wichetty Grubs, thirty-five are of the Bulthara-Panunga phratry, only five are Purula-Kumara.‡ How in the world do they all come to be Wichetty Grubs? It is impossible that each and all of them should have been conceived in a Wichetty Grub *oknanakilla*, or centre of Wichetty Grub *ratapa*, "spirit children," or "spirits" (or other beings—as in Mr. Strehlow's accounts, not regarded as "spiritual"). Yet "the local groups . . . consist to a large extent, but by no means exclusively of men and women of what is commonly spoken of as a particular totem."§

It is not easy to understand how this happens when mere accident determines the totem of each individual. For example, we are offered the case of a family; the father is Wichetty Grub, wife is Lizard, one son is Grub, the other is Lizard. In another case, father, mother, and one son are Grub, the other son is Kangaroo. In a third case, with Eagle Hawk father, and Hakea flower mother we have Grub, Emu, Eagle Hawk, and Elonka sons and two Grub daughters, and the totems vary as much in another instance; Hawk, Grub, Kangaroo, Lizard, Emu, Water.

In such circumstances, how can there be in each local group a large majority of one totem name? "The totems are strictly local,"¶ but how are they local when they come by chance? Is it possible that while each local group is really made up of persons of many totems (as where female descent prevails) the entire group is styled "Wichetty Grub" in compliment to the members who inherit or possess, and perform the most notable totemic ceremonies? This is the only solution of the problem at which I can conjecture. Meanwhile the local groups are certainly spoken of as if, in each case, they were mainly of one totem, which they can only be where male descent of the totem name prevails, and among the Arunta it does not exist. While "the totem names are apparently mixed up in the greatest confusion possible"*** how are a hundred square miles the property of one group of Wichetty Grubs? We hear of "a certain number of local groups of individuals belonging to particular totems"†† but it is not apparent how such groups can exist, when the individuals may be and are, of any number of totems.

Now Arunta myth speaks of the earliest human groups as consisting in each case of individuals all of one particular totem. If we hold that such traditions are historically worthless, we can explain them, in a way, by saying that they reflect upon the past the condition of affairs in the present. In the past, as in the present, there would be one area which belonged to one group of men "who called themselves kangaroo men, or emu men, or Hakea men," as is now the case.‡‡ But how it can be the case, when each person's totem name is derived by pure chance, is what one fails to understand. Still, granting that it is the case, as Messrs. Spencer and Gillen

* *Native Tribes*, p. 9.† *Ibid.*, p. 9.‡ *Ibid.*, p. 120.§ *Ibid.*, p. 34.¶ *Ibid.*, p. 116.¶ *Ibid.*, p. 119.** *Ibid.*, p. 115.†† *Native Races*, p. 389.‡‡ *Native Tribes*, p. 9.

frequently state that it is, Arunta mythic fancy merely transfers the conditions of the present to the past, with a slight exaggeration.

But Dr. Frazer, with Messrs. Spencer and Gillen, finds us "driven to conclude that these traditions . . ." (he is speaking of traditions of free and habitual totem-eating) "do faithfully preserve a recollection" of the manners which they describe.* This must apply, I think, to one part of the tradition of usages, as much as to another. If so, the ancestors of the Arunta lived in endogamous totem groups, while, according to the legends, they made free with any women of other totems whom they came across. They had totems because they were in many, not all, cases, developed out of the animals which were their totems. As these animals were in groups, so were they, and they *must* wed their own women, till they came across others of other groups.

To me these traditions appear to be, not historical, but dictated by the logic of fancy. The Arunta meet the question, "How did men become totemic?" by saying that the "eternal" or "self-existing" *Ungambikula* made them so, out of creatures "which were in reality stages in the transformation of various plants and animals into human beings."† They were thus made "in local groups of individuals belonging to particular totems." Here the present is reflected into the unknown past; in the past as in the present totem groups were local.

Then the next question is, "Whom did the men marry?" and the answer takes for granted that they had wives of their own local totemic groups.‡ What other women could they procure before their wanderings began?

The legend cannot prove, or suggest, that the Arunta were never, in the past, forbidden to marry within the totem. They may do so now, and their myth reflects that license on the mist-screen of the unknown past, at a supposed time when only women of their own totem were accessible to the men of each group.

How can we take as historical evidence fables which transplant, into the first dawn of humanity, the terminology of the present classificatory system? No sooner was a lizard man made out of an *Inapertwa* or animate bulk, than he possessed an "*Okilia* or "elder brother,"§ being himself the *Itia* or younger brother, I suppose. He could not be that till after the phratry arrangement and its rules were made!

I confess myself unable to understand how scholars should take such stories as these for historical evidence on any point of prehistoric manners. As in Dieri myths of the origin of exogamy, the rules are ascribed to the wisdom of some sages—because *now* sages suggest emendations in rules, so the Arunta myths throw back the classificatory system into the period of the indeterminate *Inapertwa* which could have no human relationships. The tales speak of totemic endogamy as habitual. What else can we expect from people who for long have practised intra-totemic marriage, and whose myth of the origin of totemism assumes that men originally lived in separate local groups, each of one totem only?

The traditions of the Middle Alcheringa period cheerfully and naturally assume the existence of the Four Class names, among a local Hawk totem group.¶ Every one of the set already belongs to one or other of these exogamous intermarrying divisions, just as the classificatory system of relationships already exists. All this was at a time when *Inapertwa* or undifferentiated animated bulks were still thick on the ground.¶ The Arunta in general adopted the Four Class names from the Little Hawk group,** and if their presence does not mean the presence of the Four Class system, what can it mean?

Nothing is said in the legends about phratry names. These are invariably, I

* *Totemism*, Vol. I. p. 238.

§ *Ibid.*, p. 390.

† *Native Tribes*, pp. 388-389.

¶ *Ibid.*, p. 394.

** *Ibid.*, p. 396.

‡ *Ibid.*, p. 390.

¶ *Ibid.*, p. 395 *et seq.*

think, found in Australia, where the phratric system without the "classes" exists. Among the Arunta, phratry names are obsolete, and so the myth says nothing of them. They are never absent in Australia, I think, where the four class names have not been adopted. Dr. Frazer* argues thus: It appears to be commonly supposed that names for the two moieties (classes), or "phratries," must formerly have existed and afterwards been forgotten, from which again it has been inferred that the marriage system of the Arunta is late and decadent. The analogy of the sub-classes points to the opposite conclusion, namely, that the marriage system of the Arunta is developing, not decaying, for if four of the eight sub-classes among them are only receiving (not losing) names at the present time, and in some places are still nameless, we seem bound in consistency to suppose that similarly the two classes or moieties have not lost their names, but, on the contrary, have not yet received them.

My reply is that people, if they get the chance, may borrow what they need, but not (save to be in the fashion), what they do not need. Arunta, who had no names for certain "degrees" already among them "forbidden," appear to be borrowing, even now, the names by which part of their tribe denominate these degrees. But the Arunta need no names for the two main exogamous divisions of their tribe. These are indicated, in each case, by a pair of the class names. If I am not wrong, long before the phratry names of the Kamilaroi were discovered, the class names, Hipai, Muri, and the others served the turn. When the phratry system, according to Dr. Frazer, was instituted, a man "had only to ascertain from any particular woman "whether she belonged to his group" (phratry) "or the other group, and his course "was clear."†

In this case the naming of the phratries was a great and obvious convenience, and I am unaware of any Australian tribe with the phratry system, and without the classes, which does not retain the phratry names. But when the classes have long done all the work, the phratry names, being useless, tend to disappear. In what conceivable circumstances could the Arunta now find it convenient to borrow or invent phratry names?

It is universally acknowledged that the Four Classes are a development later than the two phratries. On them is thrown all the work, and it is natural that the phratry names where eight classes exist should become obsolete. It is not natural that, where they are perfectly useless, they should ever be needed and come into existence, that is, where the Four Class names exist. The Arunta legends are silent about phratry names, voluble about class names, because these exist and are important; while the phratry names, being useless, are forgotten, as among the Kurnai.

In the traditions, *Ertnatulunga*, or sacred storehouses of *churinga*, existed among certain *Inapertwa*, who were operated on and made into men of the Emu totem.‡ The Arunta myth-maker is unspeakably unhistorically minded! *Inapertwa* perform the great *Engwura* ceremony! §

The class names, so far, are not spoken of in connection with restrictions on marriage.¶ They are merely introduced, I presume, because the myth-makers can scarcely think of men without them, yet they see that they must have had a beginning; how they know not, so attribute them to Little Hawks. Why the myth makes the groups live so freely, or solely, on their own totems, though the wild cats lived on the hakea flower,¶ and quails on grass-seeds,** I do not pretend to know. At no time can a group have lived mainly on its own totem, of which the season is often brief. As to marriage rules, Purula men and Kumara women, in the Middle period, actually cohabited, a thing now wholly forbidden. In other cases the present is reflected on the

* *Totemism*, Vol. I, pp. 264, 265.

† *Ibid.*, Vol. IV, pp. 113, 114.

‡ *Ibid.*, Vol. IV, pp. 391, 397.

§ *Native Tribes*, p. 401.

¶ *Ibid.*, p. 402.

¶ *Ibid.*, p. 403.

** *Ibid.*, p. 403.

past, not so in this. Apparently the myth could not keep the class names out of the story. But it had also to account for the institution of the class restrictions, and, in its usual confused way of thinking, represented the class restrictions as later than the class distinctions of name. Messrs. Spencer and Gillen can only explain the tradition "on the supposition that the class names which were given by the Ullakupera" (Little Hawk) "men entailed restrictions upon marriages, but restrictions which were of a different kind from those introduced at a later period."* But no restrictions of any kind have yet been mentioned, nor can we imagine what manner of restrictions by four class could exist except such as do exist.

We have shown that the legends are absolutely subject to no logic but that of fancy. The myth introduces class names because the mind is so familiar with them, and, by an afterthought, accounts for the class restrictions which the presence of the names already implies. A wise man of the Emu group simply invented the class restrictions; the tribe voted in favour of his measure, and that is all the explanation.† "The legislator in his wisdom" decreed exogamy, and we are still asking, why? Ghosts of theories rise at call, but each in turn vanishes, "following darkness like a dream."

I am debarred from quoting the traditions as containing history. But in one instance they chance, I hold, to deviate into truth. "The traditions of the tribe point back to a time when, for the most part, the members of any particular totem were confined to one moiety of the tribe."‡ Thus, "in the Alcheringa, all the Wichetty Grub men were Bulthara and Panunga."§

If so, the Arunta have passed out of normal totemism, in which each totem is strictly confined to one phratry only. I have no doubt that this is true, but not because tradition says that it is true. Tradition merely exaggerates the present state of things, in which "the great majority of" Wichetty Grub men do belong to the nameless phratry of the Bulthara and Panunga classes. How this comes to be so, why only a small minority of the people of the totem name are "born into the wrong class"|| Messrs. Spencer and Gillen tell us. It is owing to the "system according to which totem names are acquired"¶ now. If totem names from the first were acquired, as now, by chance, each totem would be almost equally distributed between both "moieties." But quite the reverse is the case. How this occurred the believers that the Arunta never passed through normal totemism are repeatedly but vainly invited to explain. Till they do produce a *viable* theory their system is not to be accepted. I do not observe that Dr. Frazer ever alludes to this crucial problem.

The phratries of the northern tribes, to-day, are locally separate. So, according to a myth given by Mr. Strehlow (*Theil I*, pp. 6, 7), were the phratries of the Arunta originally.

A. LANG.

Polynesia.

Woodford.

Note on a Stone-headed Mace from Rennell Island. By C. M. Woodford, F.R.G.S., Local Correspondent of the Royal Anthropological Institute. **70**

After several years' search, one of the stone-headed maces from Rennell Island has come into my possession, through the munificence of Dr. Northcote Deck, of the South Sea Evangelical Mission, who recently visited the island.

Mr. Basil Thomson, in *The Discovery of the Solomon Islands*, page xl,** appears to connect these maces with the maces headed with a nodule of iron pyrites and

* *Native Tribes*, p. 418.

† *Ibid.*, pp. 420, 421.

‡ *Ibid.*, pp. 120, 121.

§ *Ibid.*, p. 125.

|| *Ibid.*, p. 125.

¶ *Ibid.*, p. 126.

** *The Discovery of the Solomon Islands*, Hakluyt Society, London, MDCCCL.

handles inlaid with nautilus or pearl shell which occur on the south coast of the island of Malaita, but the accompanying illustration will show that they are utterly dissimilar. For notes on the Malaita maces see MAN.*

The specimen from Rennell Islands in my possession measures $18\frac{1}{4}$ inches in length from the apex of the stone head to the end of the knob on the handle. The stone head is just 5 inches in its largest diameter, and $2\frac{1}{2}$ inches from apex to base where it joins the handle.

The stone, which appears to be of a basaltic nature, is star-shaped with eight projections.

The handle is $15\frac{3}{4}$ inches in length with a diameter of $1\frac{7}{16}$ th inches where it joins the stone head, and $\frac{1}{8}$ th inch at the butt, where it expands into a knob with a diameter of $1\frac{1}{8}$ inches.

The handle is made of some hard dark wood, probably *Afzelia bijuga*.

Two holes, a quarter of an inch in diameter, are bored through the handle at right angles to one another: the upper one 1 inch from the stone head, and the lower one three-quarters of an inch below.

Through these holes the rattan lashings which fix the stone head firmly to the handle are rove, passing between the rays of the star-shaped head, two lashings between each ray.

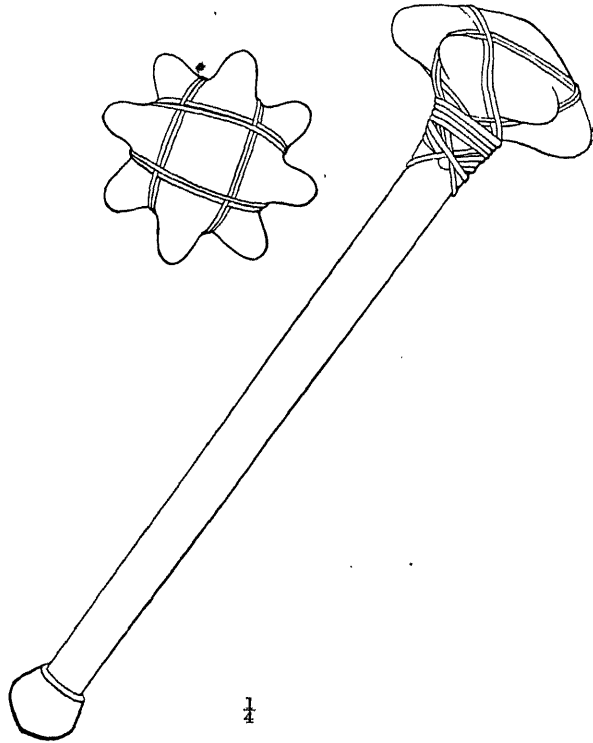
I should have expected to find the lashings made of sinnett, as the Rennell Islanders make use of it, and I fancy I have seen Rennell Island maces so lashed.

The weight of the mace is 2 lbs. 10 ozs.

I am informed that the native name for these stone-headed maces is "ngakulu."

Care has been taken in the illustration to show how the rattan lashings pass over and under one another.

C. M. WOODFORD.



Africa : Algeria.

Astley.

A Sacred Spring and Tree at Hammam R'lrha, Algeria. By the
Rev. H. J. Dukinfield Astley, D.Litt.

71

The cult of sacred springs and trees is a well-known characteristic of the neolithic stage of culture and one of the most valuable proofs of the solidarity of the human race, and the continuity of ideas derived from the most primitive *couches sociales* is to be found in its survival to our own day among votaries of the higher faiths. This is, however, naturally found among those classes in which "education" has not made much progress, and in which, therefore, "superstition," which is only "survival" with the added connotation that it has a living religious significance, has sway.

* MAN, 1908, 16, Baron von Hugel; 1908, 28, Professor R. W. Reid, M.D.; 1908, 90, J. Edge-Partington; 1908, 91, C. M. Woodford.

In Christian countries such survival is found to be more prevalent where the Roman Catholic faith is still strong; for example, in Ireland and Poland, or at such places as Holywell in Wales, whither, however, it is pilgrims of the Roman communion who resort. I myself remember meeting a devout Irish peasant near Tenby some years ago, who was afflicted with sore eyes. This man was bathing his eyes in a spring sacred to St. David, and carrying away some of the muddy water in a bottle as a remedy for his trouble.

At Walsingham in Norfolk, too, Romanist pilgrims still dedicate pieces of cloth at the wells sacred to the Virgin, or drop pieces of money into the water. And the reason is not far to seek. In the early ages of the faith the Church substituted the cult of the saints for that of the local *jinn*s or spirits, and so won the popular mind. This cult survives among the less educated members of the Roman communion.

In Mohammedan countries, with their rigid monotheistic faith, one would not expect at first sight to find similar survivals; nevertheless there are such, and by no means rare. Dr. Arthur Evans in his *Mycenean Tree and Pillar Cult* gives an interesting example of such a survival at a place called Tekekeoi in Turkey, to which I referred in a lecture given before the Royal Society of Literature on "Tree and Pillar Worship." Here, in Algeria, at my very door, I have found another; if I could explore I should doubtless find others.

Hammam R'irha, in the heart of the Algerian mountains, about seventy-five miles from Algiers, 1,500 feet above the sea, has been noted for its hot springs since the days of the Romans. As *Aquæ Calidæ* it was a fashionable watering-place in the days of the Emperor Tiberius, and the ruins of the baths and of a flourishing town are scattered in all directions on the hillside above the modern *Établissement thermal*. Besides the hot springs to which it owes its reputation there are other mineral springs, which are used for drinking purposes.

One of these, known as the Source Vichy, flows into a basin on the hillside just below the hotel, which is made lively of an evening by the croaking of innumerable frogs. A few paces from this, hidden by overhanging trees and bushes, is the sacred pool. Hither come the natives to perform ritual acts and ablutions, and one of the trees, a thorn bush, is hung on every branch with strips of cloth torn from their clothing. Around the pool are earthenware pots and sherds, representing, no doubt, originally, offerings for the spirits of the tree and spring. One of these I noticed, curiously enough, to be ornamented with the double chevron characteristic of Bronze Age pottery—a survival in art-motif harmonising well with the survival of cult.

The presiding genius, whose blessing is procured by the offerings, and the bestowal of portions of clothing from the body of the worshipper, is now said to be a Mohammedan *marabout*, or saint, who lived some generations ago; but who can doubt that here again we have a living survival of neolithic animism preserved in all its simplicity to the present day?

H. J. DUKINFELD ASTLEY.

Africa, West.

The Incest Tabu. By N. W. Thomas, M.A.

The facts cited from China by Mr. Duncan Whyte (MAN, 1910, 54) are borne out by statements made to me in more than one place in Southern Nigeria, specially at Agbede, by natives who seemed to me to be extremely reliable. So far from the pairing instinct failing in the case of brothers and sisters, who are, of course, brought up together, I was told that sexual intercourse was exceedingly common, although marriage, of course, was prohibited. In connection with avoidance it is somewhat curious that the only kind of avoidance practised, so far as I know, among the Edo-speaking peoples is that between bride and bridegroom. A man who is paying bride-price is frequently, if not invariably, much older than the girl, and if she meets

Thomas.

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him in the street, or if he visits her father's house, she will "go for bush." This does not, however, appear to me to be due to any fear that frequent meetings between bride and bridegroom over a series of years would result in failure of the pairing instinct.

As a proof that the statements made to me at Agbede are worthy of credence, I may mention that cases occasionally came up in the courts of brother and sister incest, and in Sabongida alone four or five cases of sexual relations between members of the same family, though not between brothers and sisters, were quoted to me, and some of the parties admitted the facts.

I may, perhaps, add one rather interesting case related to me in the form of a story, but possibly not without a basis of fact. There was once a man who was irresistible to all women, but one day he committed incest with his mother owing to the fact that no other women were available. When she saw that it was her son, she cried out and all the people came. The old people decided that the man's head should be shaved like that of a recently born child, that his mother should take him and make a pretence of suckling him, and then treat him as a small child for three months. He was the eldest of a family of seven, and so far was this pretence of re-birth carried that the second son took his place as the eldest child.

N. W. THOMAS.

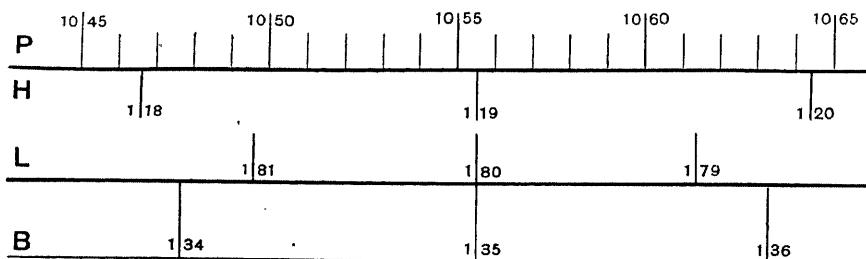
Method.

Blythe.

On a Slide Rule and Tables to calculate $P = .000365 \times L \times B \times H$. **73**
By W. H. Blythe, M.A.

Where the product of three factors multiplied by a constant has to be performed frequently, it seems more convenient to have tables constructed, or perhaps a slide rule, by means of which the necessary calculations may be quickly and accurately performed.

The following figure illustrates a convenient slide rule :—



On the upper fixed rule the scale of logarithms of the product (P) is indicated. On the lower fixed scale are the logarithms of the breadths (B), and on the moveable slide those of the length (L) and the height (H) measured in opposite directions. The scales should be so arranged that one value of the product must agree with the proper positions of the respective logarithms of L, B and H; the rest will follow.

Thus let it be so arranged that when $L = 180$, $B = 135$, $H = 119$, $P = 1055.5$; then above $H = 118$, $H = 120$, we read respectively $P = 1047$ and $P = 1064$. Now move the slide so that $L = 180$ coincides with $B = 134$, then above $H = 118$, $P = 1039$; $H = 119$, $P = 1048$; $H = 120$, $P = 1056$. Next move the slide so that $L = 181$ coincides with $B = 134$, then above $H = 118$, $P = 1045$; $H = 119$, $P = 1054$; $H = 120$, $P = 1062$. If the divisions showing units of P were reduced to rather less than one-tenth of an inch, a slide rule of convenient length could be constructed for each 200 values of P.

Tables for the same purpose may be constructed. Take some values of L and H near the average values, say, 180 and 120.

We find each increase by unity in the value of B, adds 7·884 to that of P. Hence construct Table I. We may add 8 eight times, and then a 7. Where many values are required, results should be checked about every twenty places by actual calculations. Tables II and III are constructed by the rule that in Table I each addition of 12 to P increases H by ·1, and of 18 to P increases L by ·1.

Now to use these tables, find P if L = 188, H = 116, B = 141.

Take that when L = 180, H = 120, B = 141, P = 1112. Table II tells us that when P = 1112 we subtract 37 for four units of H, i.e., 120 - 116. ∴ P = 1075.

From Table III, if P = 1075, we add 47 for an increase of 8 units in L. ∴ P = 1122.

Next take L = 180, H = 121, B = 136.

To P = 1072, Table I, add 9 from Table II, and 48 from Table III. ∴ P = 1129.

The calculations are shown shortly, thus :—

L = 188, H = 116, B = 141, P = 1112

Subtract for H - - 4 units - 37

1075

Add for L - + 8 units + 47

1122

L = 188, H = 121, B = 136, P = 1072

Add for H - 1 unit + 9

1081

Add for L - 8 units + 48

1129

TABLE I.—L = 180, H = 120.

	B.	P.		B.	P.
	135	1064		139	1096
	136	1072		140	1104
	137	1080		141	1112
	138	1088		142	1120

TABLE II.—VARIATIONS IN P FOR DIFFERENCES IN H.

P.	1.	2.	3.	4.	5.	6.	7.	8.	9.
1056 - -	8·8	18	26	35	44	53	62	70	79
1068 - -	8·9	18	27	36	45	53	62	71	80
1080 - -	9	18	27	36	45	54	63	72	81
1092 - -	9·1	18	27	36	46	55	64	73	82
1104 - -	9·2	18	28	37	46	55	65	74	83
1116 - -	9·3	19	28	37	47	56	65	74	84

TABLE III.—VARIATIONS IN P FOR DIFFERENCES IN L.

P.	1.	2.	3.	4.	5.	6.	7.	8.	9.
1062 - -	5.9	12	18	24	30	35	41	47	53
1082 - -	6	12	18	24	30	36	42	48	54
1098 - -	6.1	12	18	24	31	37	43	49	55
1116 - -	6.2	12	19	25	31	37	43	50	56
1124 - -	6.3	13	19	25	32	38	44	50	57

W. H. BLYTHE.

REVIEWS.

Ethnology.

Haddon.

The Races of Man and their Distribution. By A. C. Haddon, Sc.D., F.R.S. Illustrated. Twentieth Century Science Series. London: Milne, 1909. Pp. x + 126. 19 × 13 cm. Price 1s.

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Dr. Haddon disarms criticism by pointing out in his preface the difficulty of giving in a short space "a well-balanced account of the races and peoples of mankind" when, "furthermore, our information is far from complete." As our knowledge, especially our knowledge of variation in physical character, increases, and the method of collecting and dealing with anthropological data gains in precision, it becomes less and less possible to be dogmatic in the statement of results. But Dr. Haddon's book is for the beginner; and to anyone just entering upon the subject, a definite statement is a psychological necessity as a basis for further study.

The book falls into two main divisions. In the first, after a brief account of the chief methods of classifying mankind according to somatic characters, he gives a classification of peoples grouped according to the character of the hair under *Ulotrichi*, *Cymotrichi*, and *Leiotrichi*; the physical characteristics of the peoples coming under each group being briefly summarised. Dr. Haddon's method of classification has this merit, that it is purely descriptive; it depends upon no racial hypothesis. But in exhibiting sub-divisions he has not been quite consistent: the *Ulotrichi* are classified according to stature—pygmies and tall—while the two remaining divisions are sub-divided into dolicho-, mesati-, and brachy-cephalic.

The second, and larger, section of the book contains an account of the distribution of races and peoples according to areas. The account of European peoples is entirely physical; in the other continents, and particularly in the case of the more primitive peoples, a brief account of culture, language, and religion is given. This section is a marvel of compression. A useful bibliography and a glossary of technical terms are appended.

E. N. F.

Pygmies.

Schmidt.

Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen.

Von P. W. Schmidt, S.V.D. Pp. 326. Stuttgart: Strecker und Schroeder, 1910. (Parts VI and VII of *Studien und Forschungen zur Menschen- und Völkerkunde*. Edited by Georg Buschan.) Pp. ix + 315. 24 × 17 cm. Price M. 9.60.

75

Some five years ago Professor Kollmann, of Basel, formulated the theory that the various human races were descended from pygmy races; in brief, he regarded the pygmy type as a stage in the evolution of modern man. Professor Schwalbe took Kollmann's theory seriously; in the opinion of those best qualified to judge he was able to show that Kollmann's theory rests on a misinterpretation of facts, and

that on our present knowledge of physiology the pygmies must be regarded, not as a primitive type, but as an aberrant form of modern man.

Perhaps it is unnecessary to enter into details relating to the theory of pygmy races, now formulated by Father Schmidt; he lays no claim—indeed, the manner in which he deals with the physical characters of the human body shows that he can lay no claim—to an expert knowledge of physical anthropology. In his opinion the pygmies represent a very ancient, if not the most ancient, human race of which we have any knowledge, and that the forms found in Africa and Asia are survivals of a race, which at a very ancient period was widely distributed in the world. In brief, the pygmies in body, mind, and culture present the most primitive stage in the evolution of man now to be seen anywhere on earth.

It would require a review equal in bulk to Father Schmidt's book to do justice to his statements and arguments. From a personal and prolonged inquiry into the physical characters of the pygmy races, the reviewer is able to state that there is no human race known that has so little claim to be regarded as a primitive human type as these same pygmies of Father Schmidt. They are the last race in the world to answer to the criteria required in an ancestral type for modern man. The pygmies are small negroes, and represent a tendency—but to a marked degree—seen in all forms of negro to assume in manhood characters which mark the adolescence of other races. Dwarfism is still an obscure condition; but there are clear signs that an experimental demonstration of the manner in which it is produced and perpetuated is within the bounds of legitimate expectation.

Father Schmidt's theory of the antiquity of the pygmy race is based really on the inference he draws from a review and study of their culture. In their modes of body decoration and mutilation, in clothing, or rather absence of clothing, in their nomadic habits, in their huts, bows, arrows, in their bone and wood implements, and in their burial customs, they show, in Father Schmidt's opinion, the most primitive stage known in the evolution of human culture. Their culture represents a stage earlier than that of the Tasmanians and Australians, usually regarded as the most primitive of human races. On the other hand, the pygmies, following Father Schmidt's statement, have reached quite a European standard in their religion; they clearly "recognise" and worship a higher being, the Creator and Lord of the Earth" (*see* p. 242). The pygmy is the most ancient of men, and his religion the most ancient of religions. *Q. E. D.*

A. KEITH.

Africa : Sudan.

Tangye.

In the Torrid Sudan. By H. Lincoln Tangye, F.R.G.S. London : John Murray, 1910. Pp. xii+300. 22 × 14 cm.

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A good deal of information useful to the traveller, sportsman, and naturalist will be found in this book. Its chief value to the anthropologist lies in its illustrations. The author was able to make friends with the little known Nuers, excellent photographs of whom are given. These people have the same remarkable laws of inheritance as the Dinkas, which, collected by Captain H. O'Sullivan, formed the subject of a paper by Mr. Sidney Hartland at the Dublin meeting of the British Association. This seems to support a view forced on the writer of this notice, while studying the Dinkas, that the Nuers are no more than a tribe of the Dinka nation, varying no more from admittedly Dinka tribes than the latter do among themselves. The book contains many views which impress the reader with the monotonous character of the scenery of a great part of the Anglo-Egyptian Sudan. Many of these photographs should be of great interest to geographers and to all concerned with the study of scenery.

C. G. S.

Darwinism.

Darwin.

The Foundations of "The Origin of Species." Two essays written in 1842 and 1844. By Charles Darwin. Edited by his son, Francis Darwin. Cambridge: **77** The University Press, 1909. Pp. xxix + 263, including index.

It is interesting to observe the growth of the theory which has made modern thought. These preliminary drafts have also the value that they show by comparison with the *Origin* the relative importance in the author's mind of certain principles and classes of evidence. For example, a good deal of weight is attached in these essays to "mutations," and more reference is made to the influence of the environment. In view of modern tendencies these first thoughts are therefore significant.

The 1842 essay is more or less in the form of notes. That of 1844 is a finished sketch. As the editor says, "It has not all the force and conciseness of the *Origin*, but it has a certain freshness which gives it a character of its own. It must be remembered that the *Origin* was an abstract or condensation of a much bigger book, whereas the essay of 1844 was an expansion of the sketch of 1842. It is not, therefore, surprising that in the *Origin* there is occasionally evident a chafing against the author's self-imposed limitation. Whereas in the 1844 essay there is an air of freedom as if the author were letting himself go, rather than applying the curb."

The editor contributes in the form of footnotes an excellent and precise collation of these essays and the various editions of the *Origin*. He also discusses in an interesting introduction the gradual formation of the author's views. Here he makes several good points. For instance, "It is surprising that Malthus should have been needed to give him the clue, when in the notebook of 1837 there should occur, however obscurely expressed, the following forecast of the importance of the survival of the fittest." The fact is one proof among many of Darwin's extraordinary selflessness. Again, "The fact that in 1842, seventeen years before the publication of the *Origin*, my father should have been able to write out so full an outline of his future work is very remarkable." The writing of this essay "during the summer of 1844," as stated in the autobiography, and "from memory," as Darwin says elsewhere, "was a remarkable achievement, and possibly renders more conceivable the still greater feat of the writing of the *Origin* between July 1858 and September 1859." For long, it seems, he had the idea that the sketch of 1844 might remain as the only record of his life-work.

This record of the development and variation of a great theory is itself an example of the Darwinian method. All men of science will be grateful to the editor for this new instance of not the least valuable part of his work, the study of his father's mind.

A. E. C.

ANTHROPOLOGICAL NOTES.

A SOCIETY has been formed recently, under the title of the Morant Club, to carry on excavations in the county of Essex. Any objects discovered will be deposited in one of the public museums in the county, and the results will be handed over for publication to one of the Essex societies. The object of the club is to excavate barrows, camps, Roman stations, &c., and it is expected that a start will be made this season. The club is limited to forty members, but it is hoped that outside subscriptions will be forthcoming. **78**

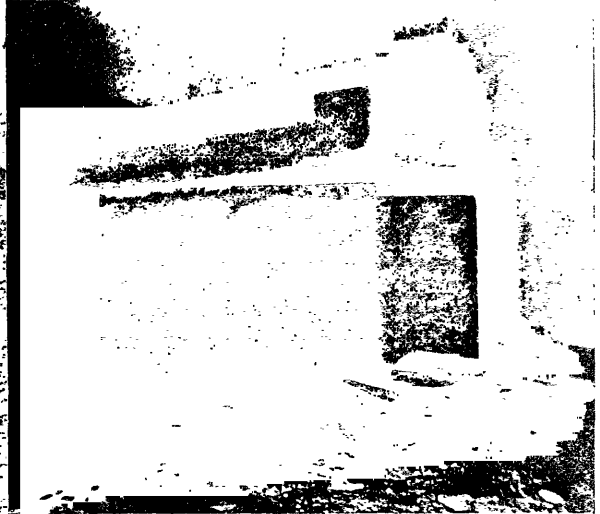
It is gratifying to learn that the building of Block I of the new Cambridge Museum of Archæology and Ethnology has begun. The needs of the department cannot, however, be satisfied until Block II has been erected, for which a sum of over £19,000 will be required. Of this £5,100 is already in hand, leaving a balance of £13,900 still to be collected by public subscription.



SKULL OF BURIAL.



SECTION OF MOUND.



GRANITE SARCOPHAGUS.



CONTEMPORARY VASES.

EARLIEST STONE TOMB, MEYDUM.

ORIGINAL ARTICLES.

Egypt.

With Plate I—J.

Petrie.

The Earliest Stone Tombs. By *W. M. Flinders Petrie, D.C.L., F.R.S.,*
Professor of Egyptology, University of London.

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Although in recent years the burials of the prehistoric and early dynasties in Egypt have been well explored, no instance of a stone-built tomb is known before the end of the Second Dynasty, when King Khasekhemui built a stone chamber at Abydos. The succeeding kings were buried in rock-cut chambers, and not till the latter part of the Third Dynasty did stone-built chambers become the custom, even for kings. The oldest stone tombs of subjects are those at Meydum, which were opened by the British School this last winter.

The outsides of the great mastabas of Nefer-maat and another noble, close to the pyramid of Sneferu, had been visible in all ages, but the interiors had defied modern search. They were attacked in a thorough manner this year. The mound over the tomb, No. 17, was mined through to a depth of 45 feet, the clearance needing to be about as wide, in order to descend safely through the mass of stone chips of which it is formed. At the bottom was found a closed stone building, which had been completely buried beneath the mound, without leaving any external opening. The burial had therefore taken place before the mound was thrown up, and as the material of the mound was clearly from the mason's waste left in building the pyramid adjacent, the burial must have been made before the date of the pyramid of Sneferu, 4600 B.C. This is the earliest private stone tomb that can be dated.

The construction is magnificent; the passages are lofty, and the great chamber is roofed with beams of stone which weigh up to 40 tons each, where the dimensions can be seen. In a recess at the end of the hall stands the sarcophagus of red granite, the oldest stone sarcophagus known. The tomb had unfortunately been entered by plunderers, while its construction was well known, as they had tunnelled through to its weakest point; they had broken the body, but not destroyed it.

The burial is of the greatest interest, as it shows that the body was completely unfleshed before it was wrapped in linen. We have long known of the prehistoric burials being unfleshed, and even the bones being broken to extract the marrow; and in the Fifth Dynasty over a third of the bodies were more or less cut up before burial. In the present case the bones had been completely stripped and severed, excepting that the spine was not dissevered. Each bone was then wrapped separately in fine linen, even the small bones of the ankles and wrists; the spine was packed closely with linen, between and under all the processes, and linen was pressed into the empty eye sockets. A cloth model of the penis was very carefully formed and placed in the wrappings.

The neighbouring tomb of the noble Nefer-maat is the largest of all, the size being 380 feet by 206 feet. The body of it is of Nile mud, which is as tedious to work in as soft stone, owing to its toughness and the hard flints which it contains. A large pit, which we sank behind the offering chamber, showed nothing. Tunnels in various directions were then cut until the chamber was found. A pit 34 feet square had been sunk in the rock, 5 feet of mud had been poured into it and left to harden, then the stone chamber had been built upon that, and heaped over and around with large blocks of stone. This arrangement is unique, as also is the inlaid colour decoration of the tomb-chapel. The sculptured offering chamber of Nefer-maat was removed to Cairo, and that of Atet has been distributed to different museums by the British School.

The burial of Nefer-maat again proved to have been an unfleshed skeleton. It was in bad condition, as the last workmen before closing the chamber had rifled the body

and broken up the wooden coffin. Mud had been poured into the passage to close it, and this had run into the chamber to about a foot deep, thus wetting and rotting away any linen. But it had preserved a curious piece of evidence, for the mud had flowed into the hip joint, filling the acetabulum around the ball of the thigh which was still in place. This proves that the bones must have been separated and cleaned, and that there was no tissue or skin over them when the pit was closed.

Thus the two greatest nobles of the end of the III Dynasty are seen to have been entirely unfleshed, and their bones to have been buried recomposed in order. Both the bodies were extended at full length, as were the dismembered burials of the V Dynasty at Deshasheh. The present examples show that dismembering of the bodies was the custom for the highest classes in the beginning of the Pyramid Period. The full account by Mr. Wainwright, who excavated these tombs, will appear in *Meydum and Memphis*, the annual volume of the British School in Egypt.

A very important result has been the finding a series of quarry marks of Sneferu, which cover the whole range of the working season. This, we know, by the conditions of the country, was from April to October, and thus we find the interval from the XII to the III Dynasty to be 1,113 years, with about 40 years of uncertainty. This accords nearly with Manetho's statement of 1,198 years: if we credit the Egyptians with knowing their own history, and do not make any arbitrary reductions, this gives the date of 4600 B.C. for Sneferu, the first of the Pyramid builders.

The other main results of the season were the removal of the whole of the sculptures of Meydum, the earliest known, to Cairo and other museums for safety; the successful opening of the low levels of the great temple of Ptah at Memphis by working 10 feet under water level, and beginning thus to find the sculptures, a work that will occupy twenty years at least, and the finding of many sealings of Persian and early Greek work which illustrate the fifth and sixth centuries, B.C. Work will be continued at Memphis and its neighbourhood in the coming winter.

W. M. FLINDERS PETRIE.

DESCRIPTION OF PLATE.

The skull was found with the rest of the bones in the granite sarcophagus. Its measurements are: length, 187 mm.; ophtyon, 186; breadth, max. 141; biauricular, 118; bi-zygomatic, 123; height to bregma, 140; basi-nasal, 99; basi-alveolar, 87; nasi-alveolar, 79; nasal height, 59; width, 24; nasion to chin, 127; jaw length, max. 119; breadth at joint, 121; breadth at base, 101. As compared with usual Egyptian heads this is large with narrow face, extremely orthognathous, and very narrow nose. In every respect it is of high type.

The section of the mound shows the strata of pyramid masons' chips which were piled over the stone burial chamber. The clearance was much wider within the mound in order to reach the chamber safely. At the left of the cutting is seen the brick wall of the tomb façade.

The granite sarcophagus in the stone chamber had been opened by plunderers. The block in front of it is one of two on which the lid had rested before the burial.

The stone vases, limestone and granite, were found in a contemporary tomb of the age Sneferu, 4600 B.C.

Australia.

Lang.

The Puzzle of Kaiabara Sub-class Names. By A. Lang.

80

If we study the sub-class names of the Kaiabara tribe, of the mountains Bunya Bunya, so called from the fruit of that name (the hills are within sixty miles of Maryborough in South Queensland), we are puzzled. The passages are in *Journ.*

Anthr. Inst., 1884, p. 336, in *Native Tribes of South-East Australia*, pp. 116, 228, 230, and in Mr. Frazer's *Totemism*, Vol. I, pp. 443, 444, 446.

Mr. Howitt (*N. T. S. E. A.*, p. 231) saw that there is probably "an inaccuracy." There are about seven inaccuracies! Mr. Frazer rightly suspects confusion of the names of classes and sub-classes with those of totems, in Mr. Howitt's paper in *Journ. Anthr. Inst.* (XIII, p. 336), but himself makes a curious oversight.

If I may conjecturally emend a document certainly erroneous, Mr. Howitt's table of Kaiabara "totemic marriages" (*N. T. S. E. A.*, p. 229) the results will be lucid, and, I think, convincing. The puzzle is intricate.

In writing on the social organisation of the Australian tribes (*N. T. S. E. A.*, p. 104), Mr. Howitt, when he comes to the Kamilaroi (female descent and four sub-classes), arranges matters thus:—

CLASSES (PHRATRIES).	SUB-CLASSES.	TOTEMS.
Kupathin.	Ipai.	Ten.
	Kumbo.	
Dilbi.	Murri.	Eight.
	Kubbi.	

Dealing with the Kaiabara tribe (*N. T. S. E. A.*, p. 116) he gives:—

CLASSES (PHRATRIES).	SUB-CLASSES.	TOTEMS.
Kubatine.	Bulkoin.	Four.
	Bunda.	
Dilebi.	Baring.	Five.
	Turowain.	

Treating of the marriage rules of the Kamilaroi, Mr. Howitt mentions only the four sub-class names, he here gives none of the totem names, and all is plain sailing. Only the four class names occur (*N. T. S. E. A.*, p. 200).

But, on reaching the marriage rules of the Kaiabara, Mr. Howitt "comes to the "totemic marriages," as he says (*N. T. S. E. A.*, pp. 229, 230), and at once all is confusion. His informants mix up with the four sub-class names certain totem names within the sub-classes, one name having been reported to him clearly by mistake. "The table was carefully taken down from the statements of some of Mr. Brooke's "native police, as to themselves, they being Kaiabara" (*N. T. S. E. A.*, p. 229).

There was certainly some misunderstanding between Mr. Brooke and the blacks.

Thus, looking at the classes, sub-classes, and totems of the Kaiabara, as previously given (*N. T. S. E. A.*, p. 116), we find:—

CLASSES.	SUB-CLASSES.	TOTEMS.
Kubatine.	Bulkoin.	Carpet snake, flood-water.
	Bunda.	Native cat; white eagle hawk.
Dilebi.	Baring.	Turtle, lightning; rock carpet snake.
	Turowain.	Bat, black eagle hawk.

The native names for the totems are not given, nor are the four sub-class names translated.

But, looking again (*N. T. S. E. A.*, p. 229) at the police report on Kaiabara marriages, we find that in giving the sub-class names of the *males* who marry, the informants have mixed in one of the four totem names in Bulkoin and Bunda, and two of the five totem names in Baring and Turowain.

This is precisely as if in the marriage rules of the Kamilaroi one totem name out of the ten totem names in the sub-classes, Ipai and Kumbo, were mixed with the sub-class names of the males; while, in Murri and Kubbi, two of the eight totems in these two sub-classes were substituted for the sub-class names of the males.

The result, in the case of the Kaiabara, is the following strange confusion:—

MALE.	MARRIES	CHILDREN ARE
Bulkoin, carpet snake.	Turowain, black eagle.	Bunda, white eagle hawk.
Bunda, native cat.	Baring, rock carpet snake.	Bulkoin, scrub carpet snake.
Baring, turtle.	Bunda, white eagle hawk.	Turowain, black eagle hawk.
Turowain, bat.	Bulkoin, female carpet snake.	Baring, scrub carpet snake.

Here "carpet snake" (1) clearly means scrub carpet snake, as does "female carpet snake" (8) mean scrub carpet snake; while (12) scrub carpet snake occurs *twice* in the children's sub-class names, once as of Bulkoin, once as of Baring sub-class, so that it occurs in both phratries! and (2, 3, 4) three totem names are substituted for class names.

It will be observed that the confusion is only in the sub-class *translated* names of the males, not in those of the females (bar female carpet snake) or (emending the double appearance of scrub carpet snake in their sub-class names, and the accompanying absence of rock carpet snake) in the sub-class names of the children. Here this is manifestly incorrect; the double appearance of scrub carpet snake in both phratries "suggests an inaccuracy which I was unable to check," says Mr. Howitt (*N. T. S. E. A.*, p. 230). It is easy to correct this inaccuracy by reading for "Bulkoin, female carpet snake," "Bulkoin, scrub carpet snake" (as given as to children's sub-class names), and for "Baring, scrub carpet snake," "Baring, rock carpet snake." For "Bulkoin, carpet snake," in the male sub-class names, we must read "Bulkoin, scrub carpet snake" (as in the children's sub-class names). In the male names the habitat "scrub" has been carefully omitted.

Mr. Frazer has, I think, hit on the true cause of the confusion. In his *Totemism* (Vol. I, p. 443, note 3, continued on p. 444) he speaks of Mr. Howitt's paper in *Journ. Anthr. Inst.*, Vol. XIII (1884), p. 336. Here "Baring is interpreted as 'turtle,' "Bulkoin as 'carpet snake,' and Bunda as 'native cat.' But these interpretations "are not repeated by Dr. Howitt in his book."

Yet two pages later (*Totemism*, Vol. I, p. 446) Mr. Frazer quotes these very interpretations from Mr. Howitt's book (*N. T. S. E. A.*, p. 229). Here, as in 1884, Bulkoin is given as "carpet snake," Baring as "turtle," Bunda as "native cat," and Turowain as "bat" (in the male names), just as in *Journ. Anthr. Inst.*, Vol. XIII, p. 336. Therefore what Mr. Frazer says in *Totemism*, Vol. I, p. 443, note 3, about Mr. Howitt's interpretations of the sub-class names given in *Journ. Anthr. Inst.*, 1884, equally applies to the same interpretations repeated by Mr. Howitt in his book (1904). "Perhaps in Dr. Howitt's earlier statement" (and therefore in his identical latest) "the names of the classes and sub-classes were confused with those of the totems, of which none were given" (in 1884). This is just what has happened.

In 1884 Mr. Howitt interpreted the Kaiabara phratry names (spelled Dilebi and Cubatine) as flood-water and lightning. He now (*N. T. S. E. A.*, p. 116) gives flood-water as a totem, not in Dilebi but in Kubatine phratry, and lightning as a totem, not in Kubatine but in Dilebi phratry. Of course, Kubatine *may* mean flood water, and be a totem in Kubatine phratry, and Dilebi may mean lightning, and be a totem in Dilebi phratry, as we very frequently find the phratry animals to be also totems in the phratries. But the names of the sub-classes appear also to have been confused with the names of some of the totems by Mr. Brooke and the police. Totems in the sub-classes of the males have been given in place of the sub-class names of

the males, *which themselves are names of animals*, as in the Annan River tribe, where we have—

SUB-CLASSES.

Wandi, eagle hawk.	Jorro, a(nother) bee.
Walar, a bee,	Kutchal, salt-water eagle hawk.

(*N. T. S. E. A.*, p. 118).

Assuming this, we have :—

SUB-CLASSES.			MARRIES		CHILDREN ARE	
Bulkoin, scrub carpet snake.	Turowain, black hawk.	eagle	Bunda, white eagle hawk.			
Bunda, white eagle hawk.	Baring, rock carpet snake.	Bulkoin, scrub carpet snake.				
Baring, rock carpet snake.	Bunda, white eagle hawk.	Turowain, black eagle hawk.				
Turowain, black eagle hawk.	Bulkoin, scrub carpet snake.	Baring, rock carpet snake.				

All this is in the regular normal order. The children, with male descent and four sub-classes, take the linked sub-class of the father, the sub-class which is not his own. The totem names of some males, except "Bulkoin, carpet snake" (when we must read scrub carpet snake), the totem names native cat, turtle, bat, have been erroneously given as names of the sub-classes; really they are totem names *within* their sub-classes. "Bulkoin, female carpet snake," has been given in the female sub-class names by misinterpretation, in place of scrub carpet snake. Finally, "scrub carpet snake," in the children's sub-class names, has been impossibly given to Baring, which is rock carpet snake.

Thus, as in Mr. Frazer's suggestion, the names of the sub-classes were confused with those of the totems, and when two other careless blunders are corrected, we solve the puzzle of the Kaiabara. Mr. Howitt, on the other hand, says that "while there is "male descent in the classes and sub-classes, it is in the female line with the totems, "with the peculiarity that while the child takes the same beast or bird as its mother, "it is of a different colour or gender" (*N. T. S. E. A.*, p. 230).

In fact, the child's totem is not mentioned at all, it takes the sub-class name (an animal name) that is linked with its father's sub-class, as is normal. The totem names, native cat, turtle, bat, erroneously given as male sub-class names, do not again appear in the tables, nor do any names except sub-class names reappear.

Mr. Frazer says, "It is curious that with male descent of the class and sub-class, "the totem of the child should be akin to that of its mother instead of to that of its "father" (*Totemism*, Vol. I, p. 447). But, unless I am strangely mistaken, the *totem names of the children are not given*, only their sub-class names are given, and these happen, as on the Annan River, and among the Kuinmurbura (*N. T. S. E. A.*, p. 111), and I believe, among the Kamilaroi, to be names of animals. It is, of course, possible that the animals which give these names to the sub-classes are also totems within the sub-classes. In the Kaiabara sub-class names, as in the phratry names of so many tribes (eagle hawk—crow, black cockatoo—white cockatoo; crow—white cockatoo, &c.), we observe the marked contrast, in colour or in habitat (black eagle hawk—white eagle hawk, rock carpet snake—scrub carpet snake), of the opposite exogamous sets.

When Mr. Howitt, followed by others, says that the Kuinmurbura's is "one of the "rare instances of class" (phratry) "or sub-class names being totems" (*N. T. S. E. A.*, p. 111), he probably means "one of the cases in which the names of phratries or sub-classes are *known* to be names of animals." As a matter of fact, only some sixty phratry names are known to us, of these only a third can be translated, while all that can be translated, save one (the Euahlayi), are animal names. Because we can translate but a few sub-class names—almost all being animal names—we cannot decide

that the untranslated names are *not* names of animals. Animal names and phratries are so far from being rare that all the translated names, with one exception, are animal names. I may add that in Mr. Howitt's tables of the Kuinmurbura sub-classes and totems (*N. T. S. E. A.*, pp. 111, 218; *Totemism*, pp. 418, 419) the same confusion of totem names and sub-class animal names appears to have been made by informants as in the case of the Kaiabara. A. LANG.

America, South.

Hardenburg.

The Indians of the Putumayo, Upper Amazon. By W. E. **81**
Hardenburg.

The extensive area traversed by the River Putumayo—one of the principal northern tributaries of the Upper Amazon—and, at present in dispute between the three rival republics of Colombia, Peru, and Ecuador, is inhabited by many distinct tribes of Indians, such as the Huitotos, the Boras, the Cionis, the Andoques, and several others. Of these the largest and most important tribe is the Huitoto.

The Huitoto tribe is divided up into numerous sub-tribes or *naciones*, each having a distinct name, as, for example, the Maynanes, the Recígaros, the Yabuyanós, &c. Each of these sub-tribes has its own chief, called a *capitán* or *tuchaua*, and appears to be quite independent of the rest. A sub-tribe may vary in size from twenty-five to five hundred individuals, and often more.

All these sub-tribes speak more or less the same language—Huitoto, a simple dialect with but little grammar, employing neither conjunctions nor articles. The words in a sentence are pronounced slowly, with a prolonged and harmonious intonation, producing a melodious effect which is pleasing to the ear.

The Huitotos are a well-formed race, and, although small, are stout and strong, with broad chests and prominent busts; but their limbs, especially the lower, are but little developed. Their hair, long and abundant, is black and coarse, and is worn long by both sexes. A peculiar custom is that of pulling out the eye-brows, eye-lashes, and the fine hairs of the other parts of the body. That repugnant sight, a protruding abdomen, is very rare among these aborigines.

Among the women, the habit of carrying their young on their backs makes them adopt an inclined position, which they generally preserve all their life. Their feet are turned inwards, and when they walk their thighs often strike against each other. Notwithstanding these defects, I have frequently observed among these women many really beautiful, for their magnificent figures, their free and graceful movements, and a charming simplicity, peculiar to them, give them a pretty attractiveness of a type rarely met among civilized women.

The men, on the contrary, walk with their feet turned outwards, as a rule; but when crossing a log or a tree, which in this region often serves as a bridge over a stream, they turn them inwards, in this way obtaining greater stability, and avoiding slipping. The big toes of their feet are endowed with great flexibility, and they use them to pick up things from the ground.

The custom of mutilation is very common among all the male Huitotos. Those of the Upper Igaraparaná and the Caraparaná—the two principal tributaries of the Central Putumayo—perforate the dividing wall of the nose, and stick through the orifice a tube of *junco*, often as thick as a lead-pencil, while the inhabitants of the central portion of the Igaraparaná pierce the whole lower extremity of this organ with variously coloured sticks and feathers, sometimes traversing vertically the lower lip with others. All have a long, thick rod, often adorned with curious carvings, stuck through the lobe of the ear.

These Indians are humble and hospitable to a marked degree, except a few of the more remote sub-tribes, who are still—happy beings!—free and independent, and not

yet in contact with the "civilisation" of the Upper Amazon. I remember more than once reaching some Indian hut, completely exhausted after a long day's tramp over the hardly recognisable trails that traverse these solitudes, and being warmly welcomed by the Huitotos, who plied my party with plantains and fruits from the forest, in fact, with everything they possessed in the way of food. In return, we presented them with such trifles as a box of matches, a small mirror, and similar articles, with which they were perfectly content.

Few matrimonial formalities are observed among the Huitotos. The prospective bridegroom clears a small piece of land, builds a house—or secures quarters in one already built—gives a small bag of coca or tobacco to the chief to obtain his approval, and cuts a supply of wood for his future mother-in-law; a couple of weeks later the girl is given to him, and they are man and wife.

These unions are considered binding among the Huitotos, and it is very rarely that serious disagreements arise between husband and wife. The women are naturally chaste, and it was not until the advent of the rubber-collectors that they began to lose this primitive virtue, so generally met with among people not yet in contact with white men. It is worthy of notice that, among these aborigines, polygamy does not exist, and only in very rare cases does the *capitán* or *tuchaua* have more than one wife.

Although I cannot vouch for it, I have been told that when a child is born, the mother takes it to the river, and, after washing it, covers the baby with rubber milk in order to keep it warm. Infant mortality is fairly great among the Huitotos, owing to the prevailing ignorance of the women and the hardships the babies have to undergo.

A peculiar custom, very common among these Indians, is that of giving the name of a person who has just died to another member of the family, generally to the one who has been the especial favourite of the deceased. The individual so honoured then drops his former name.

When any one of their *capitanes* dies he is buried under his own house wrapped up in a new palm-fibre hammock, together with all his weapons, utensils, &c. The hut is then abandoned and a new one is built by the survivors and their friends. Ordinary members of the tribe, including women and children, are merely interred under the floor without more ceremony.

One day, while at La Reserva, I witnessed a most interesting ceremony—nothing less than the celebrated *chupe del tabaco*, or tobacco drinking. A large group of Indians was congregated about a small pot placed upon the ground, which contained a strong extract of tobacco. The *capitán* first introduced his forefinger into the liquid and commenced a long oration, which was from time to time interrupted by the rest with an ear-splitting "*how*" of approval; then they became more and more excited, until finally the pot was solemnly passed round, and each in turn dipped his finger into the liquid and applied it to the tip of his tongue. This ceremony, which is used only to celebrate important agreements, constitutes the Huitotos' most solemn oath, which is said never to have been broken.

The houses of these aborigines are generally large and circular in form, averaging about 60 or 70 feet in diameter, and covered with a well-woven thatch roof capable of lasting for years, made from the leaves of the *yarina* or vegetable-ivory tree (*Phite-lephus macrocarpa*). This roof often reaches almost to the ground. The framework, generally *chonta* (*Bactris ciliata*) or some other hard, durable wood, is held together by means of strong *bejucos* and ropes made of the tough inner bark of a tree called the *sacha-huasca*. As there are no windows and only a small opening that serves as a door, no light nor air can enter, and the smoke and heat are generally suffocating.

As a rule, several families live in one house, each, however, having its own

particular corner and fire-place, as well as its own domestic utensils, generally limited to a few earthen pots, some baskets, various kinds of paint, a few primitive musical instruments, such as rude drums, bamboo flutes and whistles made from the leg-bone of a large bird known as the *nandu*, several knives made of *chonta*, some torches of the heart of the *maguey* or a piece of *chonta* impregnated with resin, and a few similar articles. Over the fire-place there always boils a small pot of the celebrated *casaramanú*, a peculiar sort of sauce composed of the brains, liver, and blood of the animals they kill, well seasoned with the fiery *aji*. This sauce or gravy never gives out, for as it diminishes day by day new doses of the ingredients are added. A basket of dry fish or meat to be smoked may sometimes be seen hanging in the smoke just above the fire.

The Huitotos formerly slept in light durable hammocks which they manufactured from the strong fibres of the leaves of the *chambira* palm, but to-day they are worked so hard by the rubber collectors that the greater part of them are obliged to sleep on the ground on account of not having time to make their hammocks. These hammocks, as well as most of the other interesting objects manufactured by the Huitotos, are now becoming extremely rare.

The principal hunting weapon used by these Indians is the *bodoqueda*, *cerbatana*, or blow-gun called *obidiaque* by them. This is a hollow pole about two or three metres long, provided with a mouth-piece, and wound around with strips of tough bark, over which is applied a smooth black coating of gum resin from the *arbol del lacre*, or sealing-wax tree. In the mouth-piece is inserted a small arrow, some eight or ten inches long and pointed at one end, the other being provided with a wisp of cotton from the *huimba* (*Bombax*). The mouth is then applied and, with the breath, the little arrow is shot out to a distance of from thirty to forty metres.

These arrows, apparently so insignificant, are in reality fearful in their effects, for their points are tipped with the celebrated *curaré* made from the *Strychnos castelmoeana*, called by them *ramu*, and from the *Cocculus toxiciferus*, known to the aborigines as *pani*. The points are often cut, so that they break off after penetrating the skin and stay in the wound. A puncture of the skin by one of these arrows causes death within a minute, for I have seen a large dog, struck by one of these little missiles, drop dead before he could run five yards.

The construction of the *obidiaque* is a long and laborious process. From the *chonta* palm two sticks, from two or three metres in length, are split and gradually elaborated, so as to have the section of a semi-circle throughout their whole tapering length. Then, on the flat surface of each stick, a small semi-circular groove is cut, and the two pieces are cleverly joined together. The hole is then very skilfully finished and polished internally by means of a gummy cord, previously rolled in sand and dried. This operation concluded, the whole length of the weapon is carefully wound around with strings made from the inner bark of the *huimbaquiro*, gummed together and covered with a thick coating of the resinous gum of the sealing-wax tree. The mouth-piece is then attached, and this novel arm is ready for use.

Another important weapon is the *moruco*, a light spear with a poisoned tip, about two metres long. The Indians generally carry eight or ten of them together in a bamboo case, and they handle them with the greatest skill, throwing them from the hand to a distance of twenty metres. These spears are equipped with various points, according to the purpose for which they are to be used. Thus, a spear, the sides of which are provided with barbs, is for hunting large animals like the tapir; a round one with a sharp point is for war; a spear with a sort of blade, formed from bamboo, with two sharp edges, is for fishing, while an arrow with a blunt point is used to kill birds, without injuring their feathers. The points of most spears and arrows are of *chonta*. Bows are not used by the Huitotos.

The *macana* is a stout, heavy piece of hard wood, shaped like a double-edged sword, and is generally used only in combats between individuals. A well-delivered blow with this terrible weapon will split a man's head from crown to chin.

For fishing they use nets made of *chambira* palm fibre, spears and hooks manufactured from hard wood or thorns, which they bait with *larvæ* or with the fruits of the *setico* tree. Besides these, they very frequently employ the celebrated *barbasco*, (*Yacquinia armillaris*.) Selecting some pool or quiet corner of the river, they drop a quantity of the crushed leaves and root of this plant into the water, which shortly assumes a milky hue and soon poisons the fish, both large and small. Immediately the whole surface of the pool becomes covered with the dead bodies of the fish, of which the largest are selected, the rest, including the millions of tiny fish, thus being left to rot without the slightest compunction. On other occasions, the Huitotos often take advantage of the pools left when the river goes down in the dry season, the fish imprisoned in them being either speared or caught in a net.

A peculiar apparatus, used by these Indians as a sort of wireless telegraph, is the *manguaré*, formed by two logs of hard wood, about two metres long and about forty and seventy centimetres in diameter respectively, pierced longitudinally by a narrow hole of a rectangular section, burnt in by heated stones. Thus each log has two distinct sonorous surfaces, separated by this narrow rectangular hollow, each surface giving a different sound, as the longitudinal hole is generally a little to one side of the centre of the log. One of these logs is always thicker than the other, and this one produces two grave tones, while the smaller trunk gives out two acute ones; in all, four notes. This instrument is generally suspended by a string from the roof timbers or from a high tree near the house, and, in order to prevent swinging, it is tied by another string to a stick buried in the ground.

To communicate by this novel instrument the Indian steps between the two logs, and with a stout club tipped with rubber knocks alternately upon the sonorous surfaces of the two logs. A code is arranged, based upon the difference of tones and the length and number of the blows struck, so that all kinds of messages can be exchanged. I have frequently distinctly heard messages sent from a distance of from twelve to fifteen kilometres; that is, on a calm day, when there was no wind.

The dress of the men is very simple, being composed only of a broad belt of a tough inner bark called *llanchama*, from which another piece of the same material reaches down in front, and, passing between the legs, is attached to the belt again behind. This garment is called *moggen* by the Huitotos. The tribes of the Upper Igaraparana have simplified this already simple costume, and suspended from the front of the belt only a small sheet of *llanchama*. They sometimes wear, in addition to this, several bracelets of *chambira* fibre on their wrists and ankles.

The garb of the women is still more primitive, for they are clothed only in four bracelets, two of which they wear on their wrists and the other two just above their ankles. This poverty of dress is not on account of any dislike for clothes, but because their employers will not supply them with any.

As the Huitotos are so constantly employed in the extraction of rubber, the only food they get is the little *yuca*, and plantains that their women have time to cultivate, and a few products of the forest, such as certain large worms they extract from the bark of different trees, the tender tops of the *chonta* palm, a few wild fruits, &c. The result is that many die of starvation.

Their only beverage is the *cahuana*, a preparation of *yuca* and the pulp of a forest fruit, called the *aguaje*. It is of a dirty, brownish colour, and tastes as bad as it looks.

A custom very general, not only among the Huitotos, but also among many of the "whites," is the use of the coca (*Erythroxylon coca*). The leaves are picked from

the tree, and, after being well toasted, are pulverised and mixed with the ashes of the burnt leaves of another plant—I could not ascertain its name—in order to take away the bitter taste observed when the coca is used alone. The drug is then ready for use, and, inserted into the mouth, is rolled up under the cheek, where it is sometimes kept for half a day at a time. The juice is swallowed.

It is a well-known fact that coca acts as a powerful stimulant, and these Indians claim that it is especially useful when on a march or without food. Indeed, it does seem to enable them to perform really wonderful feats of endurance. While in this region I took several doses of the coca, which at first affected me with a slight nausea, but I soon became accustomed to it, and found it very useful on many occasions.

Sometimes the Indians hold one of their rare dances, which is an occasion of much festivity; but it should be observed that to-day they have lost many of their former interesting ceremonies, and those that they still have are held only for a short period in the dry season, when the extraction of rubber must be temporarily abandoned.

In order to carry out these dances properly, the Huitotos paint themselves all over with various colours, some of the designs representing branches of trees, animals, and geometrical figures, while both men and women adorn themselves with their beautiful feather ornaments of many different colours, and various necklaces of monkey and *danta*-teeth. Around their bodies and on their legs they attach long strings of rattling shells, called *cascabeles*.

Then they begin dancing, keeping accurate time, marking time with their right feet, at the same time singing in chorus their ancient songs, the peculiar and ear-splitting intonation of which is accompanied by blows upon the *manguaré*, the beating of drums and the shrill whistle of their flutes. They generally imbibe during these dances a goodly quantity of *cahuana*, and the *chupe del tabaco* is always an important feature. The few who possess clothes generally wear them on these occasions, painting those parts of the body not covered by them. These dances formerly went on from one house to another for several days in succession, and the *manguaré* was hardly ever silent during this time.

On other special occasions the Huitotos also paint themselves. During my stay in this region I remember on one journey I stopped at an Indian hut near La Reserva, where I saw an Indian woman painted in a most extraordinary manner. Her arms were painted red and her legs yellow, while her face, bosom, and hips were covered with different designs, strange and bizarre-looking in the extreme. The women of the Quinenes sub-tribe have the custom of sometimes covering the whole body with a sort of resin obtained from the *arbol del lacre*, over which they daub ashes. I was unable to ascertain the reason for this extraordinary proceeding.

The religion of the Huitotos is a confused mixture of several beliefs. Thus, after over ten years contact with the "whites," who have taught them nothing of Christianity, they still worship the sun (*Itoma*) and the moon (*Fuei*), and at the same time believe in the existence of a Superior Being called *Usinamu*, and an inferior potentate named *Taifeño*, who is also supposed to be the spirit of evil. They also appear to believe in a future life to be spent in happy hunting grounds, &c., but these ideas are vague and confused, and mingled with the most astounding superstitions.

In conclusion, I must call attention to the fact that, owing to the oppressions of the rubber collectors, the numbers of these Indians are diminishing to an alarming degree, and unless something is done to protect them this noble race of aborigines will, in my opinion, soon disappear completely, as have so many others in the region of the Upper Amazon.

W. E. HARDENBURG.

REVIEWS.

Australia.

Matthew.

Two Representative Tribes of Queensland, with an Inquiry concerning the Origin of the Australian Race. By John Matthew, M.A., B.D., with an introduction by Professor A. H. Keane, LL.D., F.R.A.I., F.R.G.S. London: Unwin, 1910. Pp. xxiii + 25-256. 19 x 12 cm. Price 5s. net.

This new book by the Rev. J. Matthew contains, besides a short discussion of his theory on the origin of the Australians,* a very full and interesting description of the Kabi and Wakka tribes; it being the only extensive first-hand information on this part of Australia that we have. His "Eaglehawk and Crow" theory is shortly but clearly set forth (pp. xi, xii) in the introduction by Professor Keane, who also gives a brief account of Mr. Matthew's studies and scientific achievements (pp. xi-xix). According to the theory of Mr. Matthew "the Australians are a hybrid race whose basal element is the Papuanian, but represented in recent times by the now extinct Tasmanians." Afterwards "Australia was invaded by a people of unknown stock, possibly akin to the Dravidians of India." "Lastly, there was a very much later and slighter Malayan graft" (pp. xi, xii; 28-31). With these events the author connects the problem of origin of phratries; "the inter-marrying classes originally represented two different races" (p. 138). Hence the phratric names Eaglehawk and Crow, White Cockatoo and Black Cockatoo (p. 138), light-blooded and dark-blooded phratry (p. 141). "The multiplication of classes from two to four and from four to eight was due to an amalgamation of tribes" (p. 140). This is a rough outline of the ingenious theory of Mr. Matthew, which is supported by many arguments, chiefly of a linguistic character (p. 26). In this book, besides a short repetition of the theory and many additional instances in its favour (pp. 25-36, 138-143, 149-152, 160), we find a short polemic with its opponents (pp. 36-66).

What is especially valuable in a book of first-hand information is a description as objective and full as possible of the facts. Every side and feature of native life should be described in as concrete terms as possible. Even details, insignificant and superfluous as they appear, may in light of a new method of investigation prove of the greatest importance. On the other hand, it is always good if the observer refrains from mixing his own theories with the related facts as much as possible. The book on the Todas, by Dr. Rivers, stands as a model in both these methodological respects; as he also is the first who puts these two points as a basis of his methods of investigation. From such collection of facts future students will always be able to draw their conclusions and build their theories, even if they have by far surpassed the original author in general views and methods of reasoning.

The book of the Rev. J. Matthew possesses these two qualities to a considerable degree, and will be undoubtedly in the future a valuable source for Australian reference.

The two tribes in question, Kabi and Wakka, live in the south-eastern part of Queensland round Maryborough, about eighty-five miles inland. The country is in general hilly, well-watered, and fertile; it is the country of the bunya tree (pp. 67-71).

The tribes present the usual type, both mentally and bodily; now they are nearly extinct and the remnant live in aboriginal reserves (pp. 72-82).

Mr. Matthew gives plenty of useful information on native family life, which is the more valuable as many authors, even of our best, prefer to prove the previous existence of group marriage, or even promiscuity, than to give clear accounts of the actually existing individual family. The present book brings much light to bear on this point, and although the author did not consider it advisable to abstain from expressing side by side with the facts his views on them, there is, however, in most

* Exposed in *Eaglehawk and Crow*.

cases, a very clear line of demarcation between what actually exists and what the author would like to prove—a quality that we do not often find in Australian information on family or even class systems.

We have a very clear statement on the individual family: "The family, consisting of husband and wife, or wives, with their children, constituted a distinct 'social unit.'" The mother always reared her own children. Children were over-indulged (p. 153). The author gives two kinship tables (pp. 155, 156). There were no individual terms for father, mother, son, daughter. Mr. Mathew is opposed to the theory of group marriage and its origins as it was set forth by Howitt and Spencer and Gillen (pp. 157, 159). There are, further, some interesting new facts in connection with marriage. Marriage by capture and marriage by arrangement have different designations (p. 160). There seems to have been sexual jealousy and exclusive individual rights to a woman, with rare exceptions, perhaps (pp. 161, 162); monopolisation of women by old men (p. 162); the well-known mother-in-law taboo seems to have existed in these tribes, too (p. 163); not so much scarcity of food as the troubles of nursing are alleged as the cause of infanticide (pp. 165, 166). The author also gives a short sketch of the family in its daily life. Each family lived under a mere shelter of bark (p. 89). The man had to hunt and cook (pp. 86, 87). The women did the other work (p. 87): the building of shelters (p. 89) and carrying of babies, household implements, and fire sticks on the march (pp. 83, 84). Amongst other food we have mentioned are honey and the mode of obtaining it (p. 86); opossum, and the way it is cut out of a tree (p. 88); grubs, turtles (p. 89); bunya nuts (93); and other kinds of food, which are very fully enumerated (pp. 86-94). There were some age and sex taboos (p. 91). Cannibalism was known (p. 94). Of the other social units we get a very clear definition of local group, which consists "of a few families claiming territory" (p. 128). Speech was the chief bond of a tribe which consisted of several groups (p. 128). Old men wielded all authority (p. 129).

The tribes in question had four classes forming two strictly exogamous phratries (pp. 131-133). Each class has in the opposite phratry a preferential class in which it should marry, but if it were impossible to obtain a wife from this preferential class a man could have a spouse from the other class of the right phratry (p. 136). Descent was matrilineal (pp. 133-136). Mr. Matthew proves that we can only divide the classes of these tribes into two groups, in such a way as to maintain matriliney (p. 135). He quotes also a couple of concrete examples illustrating this assertion (p. 137). Interesting is the distribution of many (but not all) objects, animals, and plants between the two phratries (pp. 143-145). There were no class taboos (p. 145). There is a full account of the initiation ceremony (pp. 97-109). There was neither circumcision nor subincision (p. 9), some fire ceremonies of the Engwura type (pp. 100, 102), and a sort of marriage ceremony which was as yet an unknown feature of these ceremonies (p. 106).

The methods of medical treatment are of the usual type (pp. 110-114), but they are very amply described as also burial and mourning (pp. 113-116). The natives had some propitiatory religious rites (p. 168), and also some vague conceptions of supernatural beings (pp. 169-173). Black magic was practised by everybody, curative by specialists (p. 174). Magical power was attached to some material objects (pp. 174-176). There is a collection of myths, some of them given in aboriginal language and translated literally, which gives them the more value (pp. 179-197).

An account of language (pp. 198-224) and a vocabulary (pp. 225-256) are given at the end. As may be seen from these instances, there is a great deal of most useful information in this little book, which will prove an indispensable source for all who have any interest in Australian ethnology.

B. M.

Darwinism.

Seward.

Darwin and Modern Science. Essays edited by A. C. Seward. Cambridge: The University Press, 1909. Pp. xvii + 595. Index. Price 18s. net.

83

This tribute to Darwin is a collection both comprehensive and distinguished. The essays have been distributed impartially among the old schools and the new, and extend to subjects as remotely connected with Darwinian science as Religious Thought and the Genesis of Double Stars. To them is prefixed an epitome of Darwin's life. The volume is a notable record of fifty years of Darwinism. One cannot expect specialists in the space allotted to do more than supply a *précis* of what has been done, and whet our appetites for more. The *précis* is bound to be unsatisfactory, and the promise—so cautious is the modern scientist—is verbal rather than material. Still the general reader will find much to interest and instruct him. Prominent is the essay by Sir George Darwin in which he applies Poincaré's principles to the development of double stars, and applies the analogy to human institutions. It is a pretty case of the extent to which scientific analogies may be carried. Suggestive also is Professor Bury's essay on history, largely indebted as it is to French theory. Most outspoken is Professor Bateson when dealing with variation. He blows with no uncertain sound the trumpet of De Vries—in our opinion most justifiably—for the principle, if not the results, of De Vries' work is a new addition to science of enormous significance. Mr. Francis Darwin has a cautious essay on the movements of plants, Professors Loeb and Klebs give an insight into the results of the *Entwicklungsmechanik* school, the most important offspring of the Darwinian movement, though apparently so opposed to some of Darwin's own conceptions. Another essay of general and philosophic interest is Professor Sedgwick's on Embryology.

Somewhat foisted in are the essays of Messrs. Waggett and Giles, and Miss Harrison, on Religious Thought, the Science of Language, and the Study of Religions. The important topics in language are untouched in the second of these essays; in the first and third there is more verbiage than science.

A. E. C.

PROCEEDINGS OF SOCIETIES.

Anthropology.

Americanists' Congress.

Seventeenth International Congress of Americanists, Buenos Aires, May 16th to 24th, 1910. By Miss Adela Breton.

84

The first session of the Seventeenth International Congress of Americanists was held in Buenos Aires from May 16th to 24th, in the Faculty of Philosophy and Letters of the University of Buenos Aires, under the presidency of Dr. J. N. Matienzo, and with the active assistance of Professor J. B. Ambrosetti and Dr. R. Lehmann-Nitsche.

A second session will be held in Mexico City on September 8th, in consequence of the centenary of independence in both countries taking place this year.

Nearly 400 members and associates attended, and all the principal countries of Europe were represented by official delegates, with the exception of Great Britain. Many learned societies and institutions also sent delegates, and for all these the Argentine Government generously provided board and lodging at a comfortable hotel.

About fifty papers were presented, which, with discussions, occupied five days, and one day was pleasantly spent in the city of La Plata, as guests of the University of La Plata. This university, like that of Buenos Aires, has taken great interest in the ancient history of the country, and its large and well-arranged museum (created by Dr. F. P. Moreno) contains a magnificent collection of the fossil animals found in the Pampon formations, and of the skulls and skeletons of the different races of men who

have occupied the land, with their productions in stone, pottery, and bronze. The museum of the University of Buenos Aires, at 430 Calle Viamonte, also has an interesting collection, archaeological and ethnological, and the contents of both are absolutely new to the European visitor.

The papers read included several on craniology. Aldobrandino Mochi gave one on *Eleven Skulls from the Chaco* (eight with entire skeletons), in the Museo Nazionale de Antropologia at Florence. He said that osteological material from the Chaco is extraordinarily rare in European museums, and that European craniological literature contains no notice of any, with the exception of three skulls mentioned in the *Thesaurus* of Davis. After giving details of the methods used in determining the measures and descriptions, he stated that eight of the eleven skulls were much alike and belonged to the group of mesati-brachy-hypsicephali, which appears to have been the predominating type amongst the Peruvians, Calchaqui, &c., as far as can be judged from their deformed skulls. The hypsi-brachycephali are centred in Europe, chiefly in the Balkan peninsula, and are found in Asia Minor (Armenians), amongst the Arabs, the Turcomans, and in eastern Asia, where in Corea it is the predominant type. He hoped to study the Argentine collections and to arrive at definite conclusions.

Dr. Ales Hrdlička said in his paper on *Artificial Deformations of the Human Skull with especial reference to America*, that they are of two main classes: fronto-occipital (flat head) and circumferential (macrocephalous or Aymará). Intentional deformations are found in three areas in North America, in two main areas in South America, and in the Antilles. They seem to have had no bad effect on the health or mental qualities of the individual, and he had known men with the most deformed skulls who were heads of villages.

Carlos Marelli had studied *Two Hundred Skulls of Ancient Patagonians buried in the Valley of Rio Negro*, by means of the statistics of biological variation, using the methods of Pearson, Davenport, and others. He found that the primitive Patagonians were variable in some characters, approximating sometimes to the superior, sometimes to the inferior races.

Dr. F. Ameghino presented specimens of the stone industry of *Homo pampæus* from a marine deposit on the coast, south of the watering place Mar del Plata. The pebbles used were split vertically by resting one end in a cup hollow, formed in a lump of quartzite, and striking perpendicularly with another stone used as a hammer. The peculiarity of this method is that a flake is detached from both sides of the pebble with one blow. He possesses several of the pieces of quartzite with a number of the cup-hollows on all sides, and great quantities of the split and trimmed pebbles, and other flaked implements.

On petroglyphs there were papers by J. Toscano, *Petroglyphs of North and West Argentine*; F. Kühn, those of *The Peñon, Antofagasta de la Sierre*, in which the principal figures are a man leading a huanaco, some dogs, the sun, and the serpent; A. Onarzún, *Petroglyphs of Llaina, Chili*, on two rocks at the hacienda of Quinchol. T. Guevara gave a list of rocks with cup cavities in the north, centre, and south of Chili, and established the fact that they were related to an ancient cult of the deities of the air, which still survives in the Araucanian ceremony of praying for rain. He described this ceremony.

P. Canales gave an account of the *Ancient Cemeteries near Tacna*, where he opened about fifty tombs, and of those of Arica, Pisagua, and Punta Pichalo. Excavations of the *Prehistoric Cemeteries at La Isla, Quebrada de Humahuaca*, north of Jujuy, in 1908, by Dr. S. Debenedetti, showed that it was the limit of the Calchaquis, Quichuas, and the people of the Chaco and Atacama, whilst Professor J. B. Ambrosetti's *Exploration in El Pukarà of Tilcara* brought out the fact that the

culture there was different from the Isla, although only a few miles further south, and that the ornamentation on the pottery was identical with that of La Poma in the north of the valley of Calchaqui. The wooden objects, such as great knives, scarifiers, and tables of offerings, are identical in type with those of the valley of Calchaqui. The bronze objects seem to have been made on the spot, judging by a mould found. El Pukarà de Tilcara appears to represent the northern limit in the valley of Humahuaca of the culture types of the south.

L. M. Torres had studied the *Archæology and Anthropology of the Primitive Inhabitants of the Delta of the Paraná* since 1894, and collected instruments and arms of stone and bone, and fragments of pottery, also noting the existence of hearths, stations, and cemeteries in 1898; but the most important expeditions were those of 1904 to 1906, when collections were made from tumuli of about one hundred skulls, an entire skeleton, stone arms, and instruments of different classes, types and technique, bone instruments, bronze objects, and fragments of ornamental pottery.

Ethnological contributions included the presentation of a collection by A. Friç, from the Chamacoceo Indians. Some headdresses, lengthened into cloaks of different coloured feathers mounted on a brown or white homespun web, were very handsome and artistic. They resemble the feather mantles (which have not headdresses attached) of the caryatid statues at Chichen Itza, Yucatan.

F. C. Mayntzhusen gave two interesting papers: the first on the ancient *Stations and Urn Cemeteries of the Guarani in Alto Paraná*, where he found human bones which left no doubt that anthropophagy had been practised. The pottery was painted, or incised in dotted designs, and there were stone implements of Neolithic character. He brought a small collection of Guarani objects, and also a variety of things from the Guayaki, a tribe hitherto almost unknown, as the people are very shy and fly from their camps at the approach of strangers. In this way he was able to carry off what he wanted, leaving tobacco and sardines in exchange. His collection is going to the Berlin Museum. It included some arrows with a hole in the middle of the shaft, which produces a whistling noise when the arrow falls.

D. H. von Jhering, Director of the S. Paulo Museum, spoke on the *Ethnography of Southern Brazil*. The Indians of the four southern states belong to three linguistic groups—the Tupi-Guarani family, the Caingango or Corvados, and the Chavantes of S. Paulo or Eochavantes. The Guarani and Cainguas immigrated from Paraguay in the last century. Among recent publications worthy of study are those of F. Vogt, on the Indians of the Alto Paraná, of T. Borba, on those of the State of Paraná, and of Dr. Gensch, on the Botocudos, or Bagres, of St. Catherine.

Dr. A. Simoens da Silva described the method of preparing dried human heads by the Mundurucús (Rio Tapajóz) and by the Jibaros, and also the preparation of *curare* by the Ticunas of the Amazon, and showed photographs of stone implements of Neolithic types from Brazil.

The curious little wooden pipes with carved figures, from tombs in the Calchaqui Valley, suggested to Dr. S. Lafone-Quevedo that they might have been used as blow-pipes for poisoned arrows. In an account by Diego Fernandez of the death of Diego de Roxas, from a poisoned arrow, in the Province of Tucuman, it is stated that "the points of these arrows were like needles." With the small pipes were found packets of cactus, or other thorns, which may have been the arrows described.

T. Guevara and A. Oyarzun's paper on *Tobacco and Pre-hispanic Pipes in Chili* gave an account of the present customs of the Araucanians in regard to smoking, and the native plants of *Nicotiana*, with sketches of the pipes collected in the country.

Dr. E. Seler illustrated with lantern slides the extraordinary varieties of painted pottery from the coast of Peru, which include representations of plants, animals, persons,

scenes of human life, and mythical figures. Max Schmidt gave illustrations of the woven stuffs from Pachacamac, now in the Berlin Museum, especially with reference to the scenic representations in which rules of perspective are evident, a type very unlike those previously known.

Dr. Max Uhle described the *Social Organisations of the Incas at Cuzco*, and the *Prehistoric Relations between Peru and Argentina*.

A. Posnansky gave a long account of his excavations at Tiahuanaco, where he made observations on the position of the sun with reference to the buildings. He found a difference of 27 minutes between that period and the present. He also noticed the difference of Orientation between the smaller and apparently earlier building on the east side of the great square of monoliths and the latter.

Miss A. Breton showed lantern slides to illustrate *Painting and Sculpture in Ancient Mexico and Central America*, and Señora Morales gave a learned paper on the *Faculties which have contributed to develop the Exercise of the Chase among Primitive Folk*.

There were also several linguistic papers, and Dr. Lehmann-Nitsche called attention to the good Tehuelche grammar and vocabulary prepared by the Rev. T. Schmidt of the South American Missionary Society about 1860, which has now been published by the International American Scientific Congress.

The delegates were given a banquet at the Jockey Club, attended the opera, and witnessed the Centenary festivities. The following week a small party started for La Paz, which was reached on June 15th. The journey, not so long ago formidable to the ordinary civilized person, is now comparatively easy, as the railway extends about 1,115 miles from Buenos Aires by Tucuman to La Quiaca, whence a coach drive in $3\frac{1}{2}$ days to Uyuni in Bolivia brings one again to a railway, to continue in two days to La Paz. At Tucuman Dr. Heger bought a small collection of the fine painted Calchaqui jars (from ancient tombs) for the Vienna Museum.

The ethnological interest of this route is considerable, as there is time at the frequent stations to study the varied types of the native passengers, and it also shows with what facility man could walk up and down this continent, for there are no obstacles. The open valley of Humahuaca leads straight from Jujuy, at 4,500 feet, to La Quiaca on the central plateau, at 12,000 feet. Then after some hours' drive on that high plateau, the road descends to river beds, which it follows almost all the way to Uyuni. The llamas, which provide the Indian with wool and fuel, and carry light loads, appear able to live on almost nothing, and although at this season the country is dry, the rains from November to April enable agriculture to be carried on, even at nearly 13,000 feet.

Bolivia is entirely peopled by Indians, ruled by a handful of whites. In the south they are Quichuas, but at La Paz Aymará is spoken, and although there are many *cholos*, or mestizos, the majority are pure Indians, who cling to their own customs and costumes.

The Congress delegates were given free transport from Buenos Aires to La Paz, and then on to Cuzco and Mollendo, the respective governments doing their best to make the journeys pleasant. Señor Don M. V. Ballivian, President of the Geographical Society of La Paz, organised an evening of lectures by Dr. Seler, and others of the party, in the handsome hall of the legislature, when the president and diplomatic corps were present. The museum contains interesting painted pottery from Tiahuanaco, which is only three hours distant by train. The ancient buildings on the Islands of the Sun and Moon in Lake Titicaca are most interesting, and are accessible by steamer. The other islands, and many places round the lake, also have ancient remains. An excellent little guide to Bolivia is published by the Ministry of Colonisation and Agriculture.

ADELA BRETON.

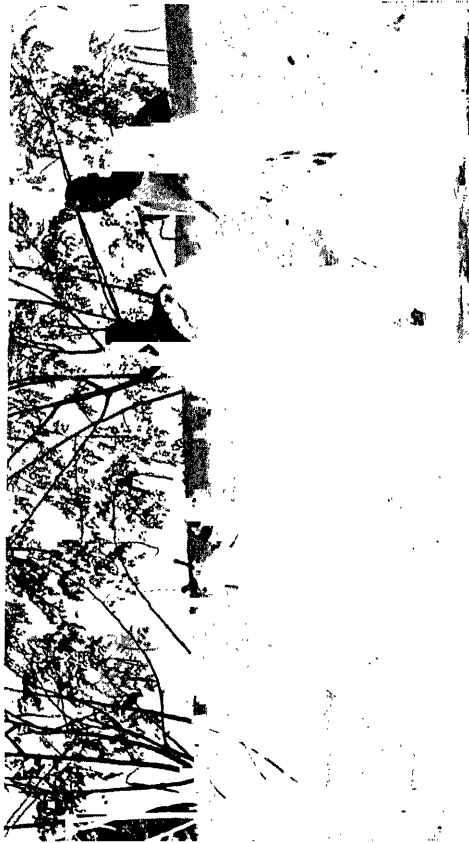


FIG. 2.



FIG. 1.

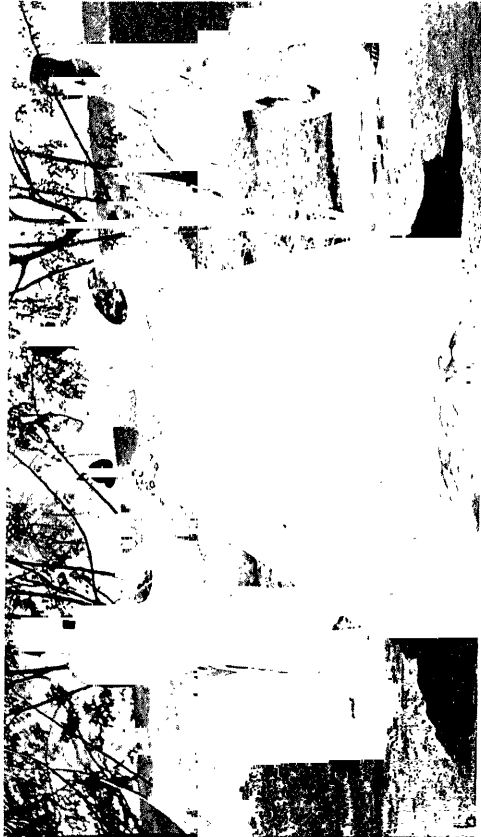


FIG. 4.



FIG. 3.

DUBBO DUBBO.

ORIGINAL ARTICLES.

Africa : Nigeria.

With Plate K.

Alexander.

Dubbo-Dubbo ; or Notes on Punch and Judy as seen in Bornu. By D. Alexander.

85

HISTORY.—The performer states that he learned the play from his master, who in turn learned it from the people of the Pagan town of Buni near to Gujiba on the River Gongola, where he believes it originated.

(2) Auta, a Government interpreter, says that while Dubbo-Dubbo is played in Kano, those who play it learned it from the people of Kazauri, who were originally Kanuri.

(3) Adamu Kano, on the other hand, says that the Kano Dubbo-Dubbo comes from Dan Batta, a town in the country of the Margazawa, where it is supposed to have originated.

(4) Suleiman, a Shuwa, from Wadai, says Dubbo-Dubbo is not played at Wadai or in any Shuwa country or in Tripoli.

THE PERFORMANCE.—The performer is usually attended with three or four men with drums who play all the time the performance is going on. A stick with a fork about 4 feet long is stuck into the ground, the performer kneels, takes off his black gown, throws it over the stick, covering himself at the same time, the top of the gown being stretched taut between his head and the stick, the opening for the head, lying midway between the performer's head and the stick, serving for the display and withdrawal of the figures. The conversation is carried on in a squeaky voice very similar to that of the home Punch and Judy.

The following is a list of the characters as they appear and their conversation :—

(1) *Aisa Goje*, a girl, (Plate K, Figs. 1 and 4), is discovered dancing. Then *Kachella Dambulla*, a rogue, appears and compliments her on her dancing and cries aloud with delight. He then appeals to the audience, "Don't you see this fine girl, don't you see her dance much, will you not give her kolas?" *Kachella Dambulla* now tells the girl to go home. Both figures then disappear.

(2) *Kachella Dambulla* appears and calls on *Momado Ngumati* to come out, *Momadu Ngumati* appears and the two "make barga," i.e., dance with sticks, in which the dancers clash their sticks together (Plate K, Fig. 2).

(3) *Pana Zermara*, a woman, appears and dances. *Kachella* compliments her also and appeals again to the audience for a dash for the great artiste. He then proposes to see her home, and the figures disappear.

(4) Another girl, nameless, appears and dances. *Kachella Dambulla* as before.

(5) *Kachella Amsa*, another woman, appears and dances. *Kachella Dambulla* as before.

(6) *Kolo Koloram*, another woman, appears and dances. *Kachella Dambulla* proceeds as before.

(7) A Shuwa girl appears and dances. *Kachella Dambulla* as before.

(8) *Pero Ngudibe*, a girl, appears (*Ngudi*, poor; *be*, gen). *Kachella Dambulla* appears and says to her: "I want you for a friend." The girl replies: "I don't want you, you are a poor man." *Kachella*: "Well, I get money, I get one rattal (i.e., thirty-two cowries)." Girl: "Go and bring it." Exit *Kachella*. Re-enter *Kachella* saying, "I am sorry I no meet my proper money, I only meet it half." Girl: "Well go and bring the half." Exit and re-enter *Kachella* saying, "I am very sorry, the man whose house I am lodging in is not good. He go to the waterside with my money. But if you like me we will sleep." Girl: "No, I no like you, I no believe you, go and bring someone who will give me the money." *Kachella* then calls to the drum man and says to him, "Will you be responsible to pay her?" Drum man: "No, I fear you, you be bad man, you no fit to pay

"me the money, so sometime the girl fit to hold me." Kachella swears ten times "I will pay you." Drum man agrees, and girl and Kachella go off together.

(9) A Mallam is discovered praying and shouting, "I come from Mecca! I come from Mecca!" Enter Kachella Dambulla: "You're a ——— liar. You never go to Mecca. You come from Kussuri, where the French live. You and I will dance together or I will break your head." Mallam (after some hesitation and argument): "Well, I can dance, don't break my head." (They dance.) Mallam then goes off to complain to the Leman that he, a Mallam, has been made to dance. (*From inside.*) Leman is heard calling Momadu Ngumati to call Kachella Dambulla. Momadu Ngumati refuses to go because he fears. The Leman then calls Korri-Korri to go, but he also refuses as he fears plenty. (*Outside.*) Kachella, delighted, shouts out: "All man fear me, no man fit to come call me." Enter Momadu Ngumati: "They are calling you, Kachella Dambulla." Kachella: "Why are they calling me? Are they complaining against me?" Momadu Ngumati: "Yes." Kachella: "Well, go and make my word good for the Alkali, and I will give you \$4." Momadu Ngumati: "I no agree for \$4." Kachella: "I make it \$6." Momadu Ngumati: "Well, I agree." (Exit.) Inside Momadu Ngumati says to the Leman: "This man no do wrong thing, only they lie for him." Leman says, "All right, palaver finish, go and call him and let him sit down, nothing happen to him." Momadu Ngumati, reappearing, says: "I finish your talk, where my \$6." Kachella: "What \$6?" Momadu Ngumati: "The \$6 you promised me, you thief." Kachella: "I think *you* are the thief. I shall take you for guard-room." Momadu Ngumati: "Oh, all right, never mind, come we go back."

(10) Enter Kachella and Momadu Ngumati. They agree to settle their money palaver by fighting—the winner to have the \$6. They fight. Momadu catches Kachella by the neck. Kachella: "Let go my neck, let go my neck." Momadu, however, knocks him down. Kachella says: "I no agree for that, it no be fair you hold my neck. However, never mind, to-morrow we will do it right."

D. ALEXANDER.

Borneo.

Beech.

Some Customs of the Sagai of Borneo. By Mervyn W. H. Beech, M.A.

86

Whilst on a visit to Dutch Borneo in 1906, I had an opportunity of seeing some of the Sagai who inhabit the upper waters of the Bolongan river. These people are of medium height, and of a light brown, almost yellow colour. Their only clothing is a loin cloth or *chawat*, $1\frac{1}{2}$ feet in length and 1 foot in breadth.

When a child has reached the age of four years, the lobes of its ears are pierced, and earrings of lead are put into them to weigh them down. Periodically more rings are added until the lobe has reached the breast. One man I saw whose ear lobes were elongated almost to his waist. He carried about two-thirds of a pound of lead in each ear. The more the ear is elongated the more respect is due to its owner.

When a Sagai wishes to become married he must first go on a head hunting expedition, *m'ngaiau*. Having obtained a head he starts off home, and when he is still some distance from his village he sends a messenger to announce his coming with a head. The women of the village thereupon assemble together, and go forth to meet him, and accompany him back to his village in triumph. The head is dried in a certain manner for a week, until it no longer smells.

A large feast is made at which the successful head hunter makes a speech, in which he informs everyone about his bravery—how he got the head, whose it was, and to what tribe the victim belonged, &c. Whereupon all the unmarried women rise up and present him with a cup (earthenware) of native wine. As they offer it to him he scans them all with his eye, accepting the wine only from the one

whom he selects as his future bride. From the moment of his accepting the wine the girl is considered his betrothed.

A few days before the marriage the bridegroom spends in collecting at his house all the rice that he can obtain—at least three or four times as much as can possibly be consumed. There appears to be no ceremony beyond the feast, whereat all eat as much as possible. The rice that remains is thrown on the ground for the pigs and fowls. Should there remain anything after these latter have been satisfied, the bridegroom is considered noble indeed. His reputation varies directly as the waste.

As seasoning to the rice, the flesh of all manner of beasts, which has been kept in jars and hollow bamboos until liquidly putrid, is eaten.

Their chiefs at the time were named respectively Lipai, Layap, and Añgilohong. Formerly *Titan*, a female who had four husbands, appears to have been the recognised chief.

The chief proclaims his edicts from a seat composed of three gongs. By him stands the chief adviser with drawn sword. Very few things are done without consulting the chief; *e.g.*, an assembly is always called for the purpose of discussing at what time the rice shall be planted.

When a chief dies, his body is embalmed to a certain extent, then placed in a coffin and suspended in the roof of his house for the space of six months or even a year, according to his dying instructions.

Once every year he calls a meeting and gives his orders as to what is to be done at his death. If by the end of a year he is not yet dead, fresh orders are issued. Possibly he will demand ten heads; his people must obtain these before he can be buried. Much the same custom is observed at the death of rich men, but with the poor there is no ceremony.

Perhaps as many as 500 people will live in one house, which is, therefore, of vast proportions, and always very high.

When the subjects have fulfilled the dead chief's orders they take his coffin to the *duñgun* (grave), bury him, and place round the spot offerings of money, beads, fowls, &c., &c. A rude picture of a man with a drawn sword is depicted on wood and set up beside the grave to keep away thieves. None dare visit the burial place for the space of twelve months.

I conclude with the translated extract from the letter of a Malay trader to myself. He visited the Sagai in 1872. " . . . And I was very astonished, indeed, to behold their ways and customs. If their chief, or chief's son, or their chief's wife even, has died, they must obtain four men's heads for the funeral feast, and for three months it is proscribed for any trader to come into their kingdom—neither may they buy nor sell anything therein.

"If their provisions run short, they must themselves go in person to the coast and buy. It is at least two days' journey down stream, but ten days up, for the current is strong and the boulders are many.

"And whoever transgresses this custom is fined one pig, seven '*jankal*' long, and one jar valued at 500 dollars, also one gong value 50 dollars. And it is necessary to find a very large pig. This is measured from the neck to the tip of the tail, and if it does not come up to seven '*jankal*' that man must pay 50 dollars for every '*jankal*' wanting. If he cannot pay this he is slain; no one can save him."

MERVYN W. H. BEECH.

Africa and Portugal.

Tremearne.

Bull-fighting in Nigeria and Portugal; a Humane Sport. By **87**
Captain A. J. N. Tremearne, F.R.G.S.

"Bull-fighting is a survival of barbarism, the existence of which is fervently deplored by all but its devotees . . . The bull is doomed from the moment of

"its entrance into the arena." Thus writes the contributor in the *Encyclopædia Britannica*,* and then goes on pompously, "That a brief description of bull-fighting should be here given must not be accepted in any way as a token of approval or admiration." The description given is that of a Spanish bull-fight, and although the writer says that in Portugal and South America the *picadores* (or *caballeros*) are not cruel so far as the horses are concerned—for they are "expert riders provided with good horses . . . and it is considered a disgrace if they do not save their horses from injury"—he omits to mention that the bull is not killed, and that the only animal in danger or injury or death is the man. In fact, in Portugal horses are not used at all in more than one half of the fights, for—being highly trained—they are very expensive and the *caballeros* must be rich men to afford them.

Mr. Calvert (*Impressions of Spain*),† trying to account for the different views prevailing in Spain and England, says:—"The Spaniard grows up to the sport as our Elizabethan ancestors grew to bull-baiting—even as the present generation of Englishmen grows to pugilism . . . long habit has familiarised him [the Spaniard] with the bloody details, and his experienced eyes follow each trick and turn of the contest with the enthusiasm of an athlete watching an athletic display . . . Danger gives to the contest a dignity which is absent from pheasant-shooting, and which formed no excuse for the vogue to which bear-baiting and cock-fighting once attained in this country . . . The *banderillero* inflicts no more pain on the bull than the humane angler deals out to the wily trout, and the agility and daring with which he addresses himself to his task is superb . . . These feats appear to be fraught with infinite danger, and the agility with which the performers acquit themselves cannot be witnessed without a tremor of amazement and admiration . . . One may lecture, write, and preach against the barbarity of bull-fighting; but so long as Spain can breed men of such amazing nerve, and skill, and dexterity that they can successfully defy death and mutilation to provide their countrymen with such lurid sport, so long will bull-fighting continue to flourish in Spain." Mr. Hutton‡ is even more emphatic in his denunciation of the hypocrisy with which Englishmen—and even more Americans—decry the dangerous sport while delighting in the coursing of helpless rabbits with dogs, and in the shooting of tame birds which are bred up as pets only to be killed for the owner's amusement later.

One would think from the article in the *Encyclopædia* that there had never been any cruel sport in England even in the past, much less in the present. The following is a description of "The Bull-running at Tutbury."§ The bull was formerly provided "by the Prior of Tutbury, now by the earl of Devonshire; which bull, as soon as his horns are cut off, his ears cropt, his tail cut by the stumple,|| all his body smeared over with soap, and his nose blown full of beaten pepper; in short, being made as mad as it is possible for him to be," was turned forth to be caught, if possible, by the minstrels. I think I am right in saying that not even in Spain—let alone in Portugal or Nigeria—has a bull been so cruelly mutilated. Nor did the cruelty end here, for if the wretched animal was caught before sunset he was "brought to the bayliff's house in Tutbury, and there collared and roapt, and so brought to the bull-ring in the High-street, and there bated with dogs, and afterwards killed and eaten." Truly a gentle sport! There was probably not much danger to the minstrels in this, but there were sometimes even milder risks to run, for "on occasions of rendezvous and public meetings of merriment in a village, the landlord of the alehouse will give a tup (so they call a

* Vol. XXVI.

† Pages 220 *et seqq.*

‡ *Cities of Spain.*

§ *Archæologia* (published by the Society of Antiquarians of London), Vol. II, 1773, Article No. XIII.

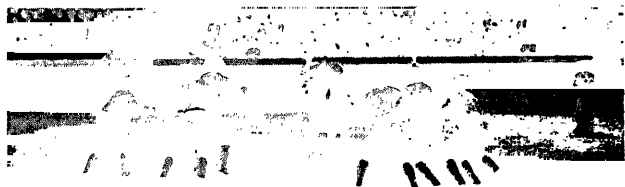
|| To make him more difficult to hold?

"ram) or a pig, well soaped, with the tail and the horns and the ears respectively "cut off." The writer goes on to say that, though some authorities traced the introduction of the bull-running to John of Gaunt (who was Lord of Castile), he himself thought it much older and of purely local origin, being connected with the tenure of the lands by the earl. Since our own bull-baiting was much more cruel and less dangerous than that in vogue even in Spain, we naturally have a right to deplore the depraved tastes of its devotees, and to deny it any "token of approval or admiration!"

As the writers quoted have described in detail the various aspects of the bull-fighting—the play on horseback and on foot, pole-jumping, sitting on a chair, &c.—I need give no account of them, but, strange to say, none have mentioned the bull-catching, which seems to me the most dangerous of all, and as I have seen it in both Portugal and Northern Nigeria, an account may have some anthropological value.

In Portugal the bull is loose and the horns are cased in leather and bandaged. A number of "catchers" * enter the arena and one of them will stand in front, legs close together, arms extended, and call and insult the bull until it charges him. As the man is tossed he catches the bull by the neck (*see illustration*), and he must maintain himself on the bull's head until the other "catchers" can hold the animal and enable the man to extricate himself.

I should imagine—though I have no authority for saying so—that only bulls with very long and wide horns can be thus caught, for if the horns were short and pointing towards the front the danger of impalement would be very much greater, and also there



would hardly be room for the man's body to hang down between them. I saw this done twice at Lisbon, and the second time one of the men was rather badly hurt.

In Northern Nigeria the horns are not protected in any way, but the bull is not loose. The performers are usually Filani, a cattle-keeping people of partly Berber descent.† Two men hold a rope tied to a hind foot, and one—the "catcher"—holds another rope fastened to the neck or to the horns. The animal is maddened by tugging at the rope, drumming and shouting, and is allowed to dash about, being brought up by one rope or the other. The catcher then begins shortening his rope, and in consequence advancing towards the bull, care being taken that the hind rope is quite taut so that no sudden rush can be made. When close up, the bull tries to gore, the man is tossed exactly as in Portugal, and holds on until extricated. Sometimes the man will get astride the animal's neck, using the horns like parallel bars. As the horns are not protected there is always a great risk. Five times I have seen this game, and twice the principal performer came to grief.

In Northern Nigeria this is the only form of the sport; horses are never used, the performers are not armed in any way, and the bull is not injured. In Portugal exactly similar conditions prevail so far as the catching is concerned. As for the regular bull-fighting, horses are not always used, and when they are, they are very seldom injured owing to their speed and their riders' dexterity. The performers on foot are armed with short darts which do not pierce the flesh more than an inch or two, and the local "S.P.C.A." insists that only a certain number of darts may be used.

* I do not know if there is a special name in Portuguese or Filani for these people, I have used the word "catchers" as best describing their functions.

† See *The Niger and the West Sudan*, p. 51. I wonder if bull-fighting originated in North Africa!

Each bull is played only from 15 to 20 minutes* and is then driven out of the ring (by tame bulls), so that his hurts can be attended to; he is not killed.

Most of the bull fighting in Spain is, I understand, very cruel, though as I have seen it only in cinematograph pictures I cannot pretend to know for certain. The cruelty is, at any rate, not universal, for a strange game takes place at Noya (Galicia) four times a year, according to Miss Annette Meakin,† who says: "On these occasions a street serves the purpose of a ring; the two ends are blocked by tribunes filled with spectators, and the balconies of the houses on both sides overflow with ladies and gentlemen. . . . The men rush at the bull—which is practically a tame one from the neighbouring hills—and try to aggravate it; at length they succeed, and it plunges at them, whereupon they turn their backs and flee before it in a crowd, falling at last in a heap, one on top of another, those who come last and fall on top getting their clothes rent by the horns of the bull, to the immense gratification of the spectators; it ends in the bull becoming the *matador* and the men playing the part usually assigned to the bull." According to the *Illustrated London News* (23rd July), a somewhat similar entertainment (*L'arrivée de Taureaux*) is provided on festival days by the people of Beaucaire, a town situated opposite Tarascon in the south of France. But in this case no less than five bulls are let loose at the same time, and—if the illustration is a faithful one—the people in the "ring" seem to have a very poor chance as the animals' horns are not protected in any way. There is certainly no cruelty to the bull in either of these cases, for again we see that no horses are employed, and the only danger is that to the men.

As the danger, therefore, is wholly on the men's side (particularly in N. Nigeria), and the animal is *not* "doomed from the moment of its entrance into the arena"; bull-fighting in Portugal and Nigeria, at any rate, may justly be considered a humane sport. Certainly those who shoot tame birds and set dogs on to helpless animals cannot condemn it.

A. J. N. TREMEARNE.

England: Archæology.

Cunnington.

Pits on Morgan's Hill, near Devizes. By (Mrs.) M. E. Cunnington.

88

In August 1909 some pits on Morgan's Hill, near Devizes, Wilts, were examined by Mr. B. H. Cunnington, F.S.A.Scot., with a view to ascertaining their nature. Some years ago the Rev. A. C. Smith called attention to these numerous pit-like depressions on Morgan's Hill, and suggested that they were the sites of pit-dwellings.‡

On the slope of the hill east of Furze Knoll, about the 800 contour line, and all within an area of a few hundred yards, some thirty-five pits may be counted. As, however, it is not always easy to distinguish between the pits and the irregularities of the surface left by old chalk diggings, this number can only be taken as approximately correct.

The pits vary in size, ranging from shallow, saucer-like depressions, 4 or 5 feet in diameter, up to large pond-like basins of from 18 to 20 feet in diameter. The depths vary also, irrespective of the diameters, some of the larger ones being shallow, while others of medium size are from 4 to 5 feet deep. Some of the pits are solitary, others are grouped in twos and threes, sometimes actually merging one into another. Round about some of them are heaps of rubbish showing that at some time they have been dug into, and it was thought that the pits might all prove to be only the sites of old chalk

* There were ten bulls fought in a period of two hours' actual play; but this, I was told, gave less time to each bull than is usually the case.

† *Galicia, the Switzerland of Spain*, p. 252.

‡ *Antiquities of North Wiltshire*, Section IV, B VII, d, p. 63. Ordnance Map, Wiltshire Sheet, XXXIV, N.E., 6 inches.

diggings; it was therefore with no very sanguine expectations of their proving to be indeed pit-dwellings that it was decided to test some of them.

For this purpose two pits were chosen close to the right-hand side of the track from Bishops Cannings to Calstone. The smaller of the two before excavation was 5 feet in diameter and 6 inches deep in the centre, the larger one, only 2 feet from the smaller, was 12 feet in diameter and 1 foot deep.

The smaller pit was cleared out, and was found to be 5 feet 3 inches deep, the sides were very smooth and even, and the bottom rounded like a basin. It contained a gravelly rubble mixed with some clay and occasional streaks of sand, and a few unworn flints; some of the gravel was black coated. Lining the bottom of the pit was a layer of red clay, 3 to 4 inches thick, that had almost the appearance of having been puddled.

Of the larger pit a half-section only was taken out, for had it proved to be a pit-dwelling, it was thought that a better idea of its construction could be gained by taking out first one half and then the other, than by working over the whole area at once.

As in the smaller adjoining pit the chalk sides were smooth and even, but the filling-in differed somewhat. The gravel was not rubbly, but was mixed with an extremely stiff tenacious clay, and there were a great number of large unworn flints. The digging was hard and laborious, and when it had been carried down to a depth of 6 feet, it was given up, as it was then quite clear that the deposit was a natural one, and that the pit might be of very considerable depth. Neither of these two pits showed any signs of having been previously dug into.

A large pit some 50 yards to the east of the first two was then tried.

It was 19 feet in diameter and 4 feet deep before excavation. There were heaps of rubbish about its sides, and it appeared to have been dug into before, and chiefly for this reason it was chosen as a test. It proved to be a pit filled with clay and flints practically identical with the larger of the two first opened. The digging was carried down for 4 feet and then given up for the same reason that the other had been. Two other medium-sized pits, 11 feet and 13 feet in diameter respectively, were also tested with the same results, and as the work was tedious, and, from the point of view of pit-dwellings, apparently hopeless, no more were attempted.

The five pits thus tested were undoubtedly "swallow" or "pot" holes in the chalk, and although it would be rash to say that all the similar pits thereabouts are also pot holes there is nothing superficially to differentiate them from those chosen for examination.

One of the workmen said that at one time he had dug clay for puddling a pond from a pit on the other side of Morgan's Hill where the clay was mixed with flints and of a similar nature; another local labourer called the pits "clay holes," and apparently thought that we ought to have known that only clay and flints would be found in them.

A little further down the hill to the south-east, following the crop of the strata, there are a series of diggings for hard chalk, some of them being quite recent. In the section there exposed the chalk is in places capped with red clay, and small basin and funnel-like cavities are filled with similar clay reproducing in miniature the larger pot-holes.

As it was rather unexpected to find pot-holes in this situation on Morgan's Hill, the circumstances were made known to A. J. Jukes Browne, Esq., F.G.S., who very kindly replied that pot-holes of the kind described and filled with the material which is generally known as "clay with flints" may be found in any part of the chalk, although not always marked by depressions. "Your experience," Mr. Jukes Browne adds, "is worth putting on record as a warning to archaeologists against the pit-falls that lurk in supposed pit dwellings."

M. E. CUNNINGTON.

Africa : Sudan.

Lloyd.

Some Sudanese Superstitions. By E. Lloyd, M.D.

89

My boy, Mohammed, has just been favouring me with his views of the supernatural. He told me of a race of beings who by day walk the streets as men but by night retire into the depths of the river in the form of crocodiles, from whence they watch for people to come down and bathe, who become their prey. Such an one some time ago took a man here. The mamour (a sort of mayor) tried to shoot the creature, but failing he went over to the Sheikh in Halfaiya, to whom he gave presents to shut the creature's mouth. Since then it has been restrained by the power of the Sheikh. When you see someone who you fear is one of these creatures in human shape, you try it by saying, "Peace be on you." A man, of course, will reply, "On you be peace." But if it is the creature it will walk straight on without taking any notice. There are other charming creatures that inhabit dark rooms and leap out and scream at you. Certain places are inhabited by creatures that play about at night like men laughing and shouting to each other and who kill with stones anyone who comes near to them. The great thing is always to sit tight and say, "In the name of God, the merciful, the compassionate," a charm which in theory causes all such things to vanish. Practically on at least one occasion when he met some of these queer folks by night, Mohammed ran for an hour without stopping. He also told me a story of a woman who married a blind man and soon after died. In compassion for him the neighbours combined to pay the funeral expenses and get the woman buried, rather previously as it transpired, for two days later she arose from the grave and returned. Now she always goes about with eyes cast down unable to raise them to look anyone in the face, and further, always has a queer noise going on in her chest.

E. LLOYD.

REVIEWS.

Egypt.

Möller.

Hieratische Paläographie; die ägyptische Buchschrift in ihrer Entwicklung von der fünften Dynastie bis zur römischen Kaiserzeit. Dargestellt von Georg Möller. Band I.: *Bis zum Beginn der achtzehnten Dynastie.* Band II.: *Von der Zeit Thutmosis III bis zum Ende der einundzwanzigsten Dynastie.* Leipzig, 1909.

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The first two instalments of Dr. Möller's work on hieratic palæography exhibit in a high degree those qualities of accuracy and thoroughness which one is accustomed to expect in a German handbook. The practical value of the treatise will be considerable: to the student still unfamiliar with the forms of the hieratic signs it will prove a sure guide; to the scholar seeking to determine the age of an undated manuscript it will supply the requisite evidence. Dr. Möller's own interest in the subject is, however, obviously no mere practical one; his chief concern has been to trace the development of the hieroglyphs into cursive and relatively unpictorial symbols, and to discover the reasons, the method, and the actual cause of that development.

And, indeed, the theme, broadly viewed, has an interest considerably wider than the narrow limits of Egyptian philological research. Recent authorities no longer favour the view that derives the Phœnician alphabet from the hieratic, as was maintained by de Rougé. But whatever the origin of that alphabet—some now look towards Crete for its source—it undoubtedly sprang ultimately from a pictographic script; and the development of the Egyptian hieratic and demotic characters remains by far the most illuminating analogy by which the early history of Semitic and European scripts can be reconstructed in the imagination.

In Egypt the need for a rapid writing in addition to the laborious lapidary kind was felt from the very beginning, and the adoption of the reed pen and the papyrus in place of chisel and stone at once created a cursive style. Still, this did not oust

the earlier mode of writing, the ornamental value of which caused it to be preserved for public and semi-public monuments. For little less than 3,000 years the hieroglyphic and hieratic styles co-existed, often mutually influencing and modifying one another. Throughout the earlier ages hieratic gradually gains in individuality, and at last, towards the Persian period, sub-divides into two varieties, of which the more cursive, known as demotic, no longer bears any visible resemblance to its hieroglyphic ancestor. Hieratic is henceforth reserved for sacred texts written on papyrus, and thus at length acquires its title to the name by which it is known to scholars—we have the name from Clement of Alexandria. Demotic is employed for business and literary texts, written on papyrus and on potsherds. The hieroglyphs are still retained to adorn the vast walls of the Ptolemaic temples. In detail the evolution is extremely complex, and this is not the place to summarise its leading principles. Those whom it may interest can safely be referred to Dr. Möller's work, and especially when the fourth part, wherein the development of the individual signs will be discussed, has been issued.

The principal portion of the volumes already in our hands consists of admirable tabular plates, in which is displayed the gradual modification of the signs from their hieroglyphic prototypes downwards. The examples for each period are traced from well-dated papyri, which are discussed and described in a preliminary section. Had the author been able to consult the collections of Turin, Leiden, and London as well as those of Berlin, Paris and Cairo, he would doubtless have been able to supplement his second volume with a certain number of rare forms and uncommon signs; but this is no very serious defect where so much that is good is offered, and the first volume is singularly complete.

A special word of commendation is due to the reproductions of hieroglyphs in the first column of the tables; Dr. Möller has rightly not contented himself with giving the late and often grossly misapprehended forms employed in printed works on hieroglyphs. Excellent photographic samples of hieratic writing terminate each volume.

A. H. G.

Africa.

Johnston.

A History and Description of the British Empire in Africa. By Sir Harry Johnston, G.C.M.G., K.C.B., D.Sc. London: National Society, N.D. Pp. **91** xix + 429. Price 10s. 6d.

In this book Sir Harry Johnston gives a brief but succinct history of each of our African colonies. Written in an easy, unaffected style, it affords the ordinary reader the opportunity of learning, with the expenditure of little time or effort, the present condition of those colonies and how they came to reach it. South Africa, not unnaturally, claims the lion's share, half the book, in fact, being devoted to the South African colonies, including a chapter on the natives inhabiting them. The ethnology is also dealt with in a series of lengthy notes at the end of several of the chapters. With his very long and wide experience of Africa the author's views on this aspect of his subject will be read with interest and respect, though some ethnologists will probably be unable always to come to conclusions so certain and definite as he does. Some of his remarks are certainly striking; for instance, he describes the Cape Boys as a strongly-built, yellow-skinned people of Hottentot, Boer, British, Negro, and Malay intermixture on their way to make a *new race*, which resembles somewhat in outward appearance the Tartar type of Central Asia.

An interesting feature of the work is found in the references to the fauna, on which the author is so high an authority.

There is a good deal of criticism of the Home Government in its dealings with our African colonies. He points out how the weakness, vacillation, and ignorance of the governing powers at home have intensified the difficulties of governing South Africa, and the injustice done to some of the best and most enlightened governors;

and their mistakes are attributed to ignorance of geography, anthropology, and history. Cabinet ministers might spend their time less usefully than in reading this book.

There are a number of good maps and a profusion of illustrations, mostly from photographs, and a good index. It is a matter for regret, however, that the book is printed on heavily loaded paper, which adds greatly to its weight, and makes it heavy and unwieldy to hold.

E. A. P.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

Anthropology at the British Association, Sheffield Meeting, August 31st to September 7th, 1910.

92

The Anthropological Section met at the Central Secondary School, Sheffield, under the presidency of Mr. W. Crooke. The President's address, which dealt chiefly with anthropological problems in relation to India, will be found in *Nature*. Particular attention should be drawn to the joint discussion of the Anthropological and Educational Sections on intelligence tests for school children. Some of the papers read at this discussion will be found below.

In the summary which follows the papers are classified under subjects, and the final destination of papers, so far as is known at present, is indicated in square brackets.

PHYSICAL ANTHROPOLOGY.

PROFESSOR C. J. PATTEN, M.A., M.D., Sc.D.—*A Rare Form of Divided Parietal in the Cranium of a Chimpanzee*.—Apart from the presence of groups of small wormian bones, division of the parietals in the anthropoids is a very rare condition. The case which I now describe appears also to be one of complete division of both parietals, each by a horizontal suture running the entire length of the bones and joining the coronal with the lambdoid sutures. This case, however, is of further interest owing to the extraordinary way in which the upper segment of each bone is again subdivided, giving that part of the vault of the cranium the appearance of the counties of a map, when viewed from above. Correlated with the condition there is a thinning out of the bones of the cranial vault and reduction of the size and strength of the zygomatic arch and of many processes of the base of the skull. In weight this cranium is decidedly lighter than that of an average chimpanzee of its size.—[*Journ. Roy. Anthr. Inst.*]

W. L. H. DUCKWORTH, M.A., M.D., Sc.D.—*Note on some Anatomical Specimens of Anthropological Interest, prepared by means of the New Microtome of the Cambridge Scientific Instrument Company*.—The new microtome of the Cambridge Scientific Instrument Company provides a means of preparation of anthropological material possessing great interest. The instrument has been carefully tested at the Anatomy School at Cambridge, and some of the preparations yielded by it have been mounted as lantern-slides. The instrument is fully described in the Instrument Company's list, and it will therefore suffice in this place to state that it combines some of the valuable mechanism of the well-known "rocking" microtome with great rigidity and uniform action. The experiments above-mentioned show that the instrument will cut good sections, of an area of 10 square inches at least and of material of very varying density, which always presents special difficulties. The chief point emphasised is the importance of such preparations in elucidating the details of structure, when the human tissues are compared with corresponding parts of the larger mammalia, particularly anthropoid monkeys.

Anthropometric Investigation in the British Isles. Report of the Committee.—During the past year anthropometric investigation has been making steady, though as yet somewhat slow, progress in the British Isles.

Under recent Acts of Parliament measurements of height and weight are being extensively carried out in primary schools in England and Scotland, and numerous inquiries have been received from medical officers and others as to the best methods of making these measurements.

The Committee is making arrangements, in co-operation with other agencies, to have measurements made of the adult rural population of the British Isles.

Applications have been received for information about methods of measurement from many parts of Greater Britain, as, for example, Cyprus, Australia, and New Zealand.

ARCHÆOLOGY.

GREAT BRITAIN.

T. ASHBY, M.A., D.LITT.—*The Excavations at Caerwent, Monmouthshire, on the Site of the Romano-British City of Venta Silurum in 1909-10.*—The excavations of 1909 were at first carried on in the north-east corner of the city. Important additions were made to the plan, which was found to preserve the regular arrangement noticed elsewhere. Remains of several houses were discovered, and also those of a building, more than once altered, which, it is possible, are those of a Christian church. Later in the season attention was devoted to the completion of the excavation of the central insula in the north half of the city, which contains the Forum and Basilica. The greater part of it had been excavated in 1907, but it was found possible in 1909 to make arrangements for the exploration of the western portion of the Basilica and the western side of the Forum. The block was found to be perfectly rectangular, being thus more carefully laid out than most of the other buildings at Caerwent. The Basilica had no apse at either end, but at each end of the north aisle and nave was a chamber of the same width as theirs, while at each end of the south aisle there was an entrance from the streets which ran outside the Forum on the east and west. The south aisle had an open arcade towards the Forum, which was surrounded on the other sides (with the possible exception of the west side) by an ambulatory and shops; and the open area was drained by a large box drain.

The excavations of 1910 were conducted on the south side of the high road, which coincides with the ancient road through the centre of the town. They resulted in the discovery of a few houses, one of them much altered, so that its original plan is difficult to make out. In the centre of it is a well-constructed cellar. Numerous skeletons have been discovered here, over a hundred in all. The burials are obviously of post-Roman date, the walls of the house having been partially destroyed when the graves were dug.

H. D. ACLAND.—*Some Prehistoric Monuments in the Scilly Isles.*—Two groups of menhirs were described, each of which appears to have an unusual arrangement. Several of the menhirs of one group have a constant orientation differing 4 degrees from the normal bearing.

A group of intersecting banks was also described. The bearings of the different members have the same variation from a normal bearing as the menhirs in one of the groups first described.

The Lake Villages in the Neighbourhood of Glastonbury. Report of the Committee.—The results of the tentative explorations in 1908 of the Lake Village at Meare were of so important and encouraging a nature, that the matter was at once taken up by the Somersetshire Archæological and Natural History Society, but owing to the large amount of work to be accomplished for the publication of the monograph on the Glastonbury Lake Village, it was deemed advisable to postpone the further examination of the Meare site until 1910. The first season's systematic digging opened on May 23rd and continued for three weeks, excluding the week devoted to filling in the area dug.

The Lake Village at Meare lies three miles west of the now fully-explored Glastonbury Lake Village, in the peat moor adjoining the north margin of a low ridge of ground, formerly an island, on which the modern village of Meare now stands, and from 400 to 600 feet south of the River Brue. Before the Brue was embanked, and the draining of the swamps had been attempted in monastic times, Meare Pool was of far greater extent, and included the Lake Village within the limits of its south-west border. The Lake Village now stands in fertile pasture, the level of the surrounding fields being from 12 to 14 feet above the mean tide level, and is situated eleven miles south-east from the present coast-line at Burnham. The ancient site consists of two distinct groups of low circular mounds separated by a level piece of ground from 200 to 300 feet in width. So far as a superficial survey permits the two settlements appear to consist of about 100 dwellings covering parts of seven fields (not five as formerly stated) and occupying a track of land that measures roughly from 1,500 to 1,600 feet east and west, by from 200 to 250 feet north and south. The highest mound measures 4·4 feet above the surface of the surrounding field-level. The alluvium covering the adjoining fields varies from 12 to 30 inches in depth. From borings made this year it was ascertained that the depth of peat underlying the dwellings varies from 7 to 11 feet in thickness. Below the peat is a layer of soft grey-coloured clay, lying on beds of lias stone. The recent excavations included the examination of three dwellings, i.e., Mounds I, II, VI, the partial exploration of Mound VII, and the west quarter of Mound V, together with the intervening spaces of level ground situated in Field IV; also the digging of several trenches on the north and south sides of the marginal mounds in Field IV, with the object of finding the palisading. Although the ground was examined for some 100 feet or more from the dwellings, no border-protection was discovered comparable with that which surrounded the Glastonbury Lake Village.—[*Rep. Brit. Assoc., Sheffield, 1910.*]

REV. A. IRVING, D.Sc., B.A.—*The Bishop's Stortford Prehistoric Horse*.—The bones have been compared with others of neolithic age at South Kensington and Jermyn Street; also with those from Newstead, near Melrose, of the Roman period. Close anatomical relations were given between the Stortford skeleton and the bones discovered (a) in the neolithic deposits of Pomerania, (b) the bronze deposits of Spandau, (c) the pile-dwelling site of the Starnberger See, (d) the river drift at Ilford, and (e) the pleistocene deposits of Granchester. The vertebral formula is that of the zebra (Flower), and differs both from horses of the *Equus Prjwalskii* type and the Plateau type of Ewart. It is a lighter-limbed animal than Nehring's Remagen horse, though in its teeth it resembles that most closely. Upon the whole it seems to be a blend of the "Forest" and the "Plateau" types of Ewart. The general conclusion seems warranted that the horse represents a race of late pleistocene times, as a survival into the neolithic or bronze age, certainly not later than the La Tène age.

PROF. R. C. BOSANQUET.—*The Work of the Liverpool Committee for Excavation and Research in Wales and the Marches*.—The author described the excavations which have been carried on at Caersws.—[*Report of the Liverpool Committee.*]

ALEX SUTHERLAND.—*Excavation of Broch of Cogle, Watten, Caithness*.—It is due to Dr. Anstruther Davidson, Los Angeles, that the existence of the broch was proved.

The plan was carefully drawn by exact measurements on the spot by Mr. Nicolson. The only entrance, about 2 feet wide, to the Cogle Broch is on the west. At the Scottack and other excavated Caithness brochs the entrance is on the east.

The thickness of the walls is 15 feet, and the circle enclosed has a diameter of 30 feet. There were two upright flagstones 2 feet high and 2 feet apart. The

average height of the walls remaining *in situ* would be about 3 feet. Probably 60 feet or 70 feet had fallen and helped to form the mound. Vegetation had grown and decayed and buried the stupendous structure for ages. Dr. Davidson identified five successive layers of ashes and pavement, and the charred remains of wood indicated the fuel. Trunks and branches of pine, birch, and hazel-nuts are frequently got in peat cutting at considerable depth in Cogle moss.

Dr. Davidson made sections of some of these pines, and found that their annual rate of growth coincided with that of the charred fragments found so abundantly in the broch.

The most important of the neolithic remains were the stone pestles found in the lowest stratum of ashes. These, over twenty, were in only a few instances pestle shaped. They were made of hard-grained, basaltic-like stone, and were originally of oval or oblong shape. By constant use in pounding, the edges were bevelled, and a few of them were worn quite circular and bevelled all round. Two stones with shallow mortars were found, as also some saddle querns with the usual hand-grinding stone, and numerous stone pebbles, probably used for sling stones.

Almost all the bones were broken to extract the marrow. None showed evidence of fire, and the condition of the bones would show that they were very imperfectly cooked. Parts of tusks of boar, goat, horse, and ox could be identified, and also bat, with probably great auk. These have been sent to Professor Bryce, Glasgow University, for further investigation.

GEORGE CLINCH.—*Some Unexplored Fields in British Archæology*.—The purpose of this paper was threefold, viz. :—

- (1) To indicate some hitherto unexplored fields of research where antiquities await the spade of the field archæologist ;
- (2) To draw attention to the wholesale destruction of antiquities now going on in different parts of the kingdom ; and
- (3) To suggest the establishment of regular and systematic oversight of great engineering works which involve excavation and removal of the soil.

The writer advocated the immediate establishment, as far as possible, of a regular system of archæological oversight wherever and whenever excavations are being made in the soil ; and he suggested that the matter be brought to the notice of the Government in order to enlist its sympathy and support.—[*Antiquary*.]

AFRICA.

PROFESSOR W. M. FLINDERS PETRIE, D.C.L., F.R.S.—*Excavations at Memphis*.—[See MAN, 79, 1910.]

C. G. SELIGMANN, M.D.—*A Neolithic Site in the Southern Soudan*.—[*Journ. Roy. Anthr. Inst.*, Vol. XL.]

MEDITERRANEAN.

Archæological and Ethnological Investigations in Sardinia. Report of the Committee.—Six more dolmen tombs were added to the list of four last year, making ten monuments altogether of this kind which have been discovered. The significance of this discovery may be realised from the fact that, previous to the researches of last year and this, only one monument of this class was known in Sardinia—that near Bironi, referred to by Montelius, and since published by Taramelli. The general scientific result accordingly is : That we can now say definitely, not only that the great Tombs of the Giants were developed from an earlier type of dolmen tomb, as has been conjectured by Montelius and others, but that this development took place on the soil of Sardinia itself. The mysterious civilisation of the dolmen people has

long been a puzzle to archaeologists. We can now, however, confidently say that in Sardinia at least this dolmen culture represents an early episode in the great Bronze Age civilisation of the Nuraghi.

A curious circumstance came out in the course of these researches. The dolmens in no case showed that juxtaposition to the Nuraghi which we had previously found to be so constant a concomitant phenomenon in the case of the Tombs of the Giants. One might as well have been in Corsica! And it is well known that in the sister island there are no Nuraghi, and that there the dolmen type of tomb survived throughout the Bronze Age.

The last part of the campaign was devoted to a partial exploration of the country to westward of Macomer, called Planargia, as far as Cuglieri and the sea.

The Nuraghi in this whole region are of the very greatest importance, especially from the point of view of their strategic significance. They form a regular network as far as the sea, and one can see by studying their positions of vantage that they are all directly or indirectly in signalling communication with each other. They are, as Mr. Newton has well remarked, regular block-houses which might very well be compared with those which have performed so prominent a part in modern warfare, for example, in the final stages of the Transvaal War.

T. ASHBY, M.A., D.LITT.—*Excavations at Hagiar Kim and Mnajdra, Malta.*—The excavations which were carried out by the Government of Malta, under my direction, during the month of June, at the well-known megalithic buildings (in all probability sanctuaries) of Hagiar Kim and Mnajdra, had a twofold object; it was desired to ascertain whether, in the original excavations of both buildings in 1839 and 1840, and in the supplementary excavations of the former in 1885, the ground plan had been completely discovered, or whether there were any additions to be made to it; and also, inasmuch as previous explorers had unfortunately almost entirely neglected to preserve the small objects, and especially the pottery, which it was obvious that they must have found, to see whether it were not possible to remedy the deficiency to some extent by the recovery of sufficient pottery, at any rate, for the determination of the date of the structure. In the course of ten days' work at each building satisfactory results were arrived at in both these respects. It was found that in front of the façade, both of Hagiar Kim and of the lower building at Mnajdra, there was a large area roughly paved with slabs of stone. This was also the case at a building of a similar nature, excavated in 1909 on the hill of Corradino, and seems to have been a regular feature. No further additions (except in small details) were made to the plan of Hagiar Kim, but at Mnajdra it was found that besides the two main parts of the structure there were some subsidiary buildings, which, though less massive, were of considerable importance; they were perhaps devoted to domestic uses, inasmuch as a very large quantity of pottery was found in them. It was also ascertained that the site for the upper part of the main building, which is undoubtedly later in date than the lower, was obtained by heaping up against the external north-east wall of the latter a mass of small stones so as to form a level platform, instead of by cutting away the side of the rocky hill upon the slope of which Mnajdra is situated.

In both buildings there were places in which the soil had not yet been completely cleared away, and chambers in which the ancient floors of pounded limestone chips (locally called "torba") still maintained their hardness after, perhaps, 4,000 years. It was here that small objects were found in considerable quantities—numerous fragments of pottery and of flint, but no trace of metal. The former corresponded absolutely with that found in the hypogeum of Halsafieni, and in the other megalithic buildings of the island; so that it seems clear that Hagiar Kim and Mnajdra, like the rest, belong to the neolithic period.

Under one of the earlier floors in Mnaidra a curious group of small votive terra-cottas was found.

A few examples were also found of the small stone pillars, often narrowed in the centre, which are common in the megalithic buildings of Malta, both in isolation and as supports to the cover-slabs of the dolmen-like niches which are so important a feature in these buildings. In either case Dr. Arthur Evans thinks that they must be treated as *baetyl*i, or personifications of the deity. Dr. Albert Mayr is of opinion that the round towers, of which some half-dozen exist in Malta, also belong to the prehistoric period; but in a final excavation at Torre Tal Wilgia, near Mkabba, we were not able to find any evidence in favour of this supposition, all the pottery which came to light belonging at the earliest to the Punic period.

REV. H. J. DUKINFIELD ASTLEY, M.A.—*Cup- and Ring-markings and Spirals; some Notes on the Hypogeum at Halsaflieni, Malta.*—This hypogeum, or series of subterranean chambers, is one of the most interesting of the many prehistoric remains in the island of Malta. It has been thoroughly excavated, and has recently been described by Professor Zammit. The hypogeum is a monument of the late Neolithic Age of Mediterranean culture.

Two of the chambers have decorated roofs. These decorations, in red paint, quite clear and distinct, though somewhat worn by time, consist of a number of cup- and ring-markings and spirals, finely executed and in great variety. The combination is not common in prehistoric Europe, though it is in Australia. It would seem to point to an infiltration of Bronze Age, or Mycenaean, culture, superimposed upon the Neolithic culture of the earlier population towards the close of that age. It is native work, but the influence of Crete is seen.

A. J. B. WACE, M.A., and M. S. THOMPSON, M.A.—*Excavations in Thessaly, 1910.*—The sites chosen for this year's work were Tsangli in Central Thessaly, about midway between Pharsala and Velestino, and Rachmani, half-way between Larissa and Tempe.

At Tsangli we sank several shafts from the top of the mound to virgin soil to test the stratification, and also on the east side cleared two small areas, where we found the remains of neolithic houses. The mound is about 200 metres long and 210 wide, and the deposit in the highest part is about 10 metres thick. The results of the stratification of the pottery will be mentioned in connection with that at Rachmani. The houses are very interesting; one consists of three houses built one over another. They are square in plan and have as a rule two internal buttresses in each angle, and all three belong to the latter part of the first neolithic period, but the earliest house is slightly more primitive in plan, and has only five internal buttresses instead of eight. The first two houses were abandoned, but the third had been destroyed by fire, and in it several good vases were found and twelve celts. In the second a store of over sixty terra-cotta sling bullets was found. The other house had been destroyed by fire towards the end of the first neolithic period and was never afterwards rebuilt. This house is very large and divided across the middle by a row of wooden posts. It had eight internal buttresses and a door in the middle of the south wall. A large number of vases were found in this house, many celts, and some interesting terra-cotta statuettes. In general the excavation was very rich in stone implements. We found about seventy celts, including some fine examples; also between twenty and thirty good terra-cotta statuettes were discovered. Of these the male figures, which are rare in Thessaly, are remarkable for their phallic character and the female figures for their marked steatopygy.

At Rachmani the mound is about 112 metres long and 95 wide, and the deposit is 8 metres thick. A careful observation of the stratification of the shafts sunk in this

mound and a comparison of it with the results from Tsangli and other sites enables us to divide the prehistoric remains of Thessaly into four periods: (1) Neolithic—marked by the presence of red on white painted pottery; (2) Neolithic—marked by the presence of Dhimini and kindred wares; (3) Sub-neolithic—in this period falls the remarkable encrusted ware, but while stone tools are common no trace of bronze has yet been found in deposits of this period; (4) chalcolithic—in this period the pottery is unpainted, and the latter part of it is apparently contemporaneous with late Minoan II and III, for to it belong the tombs of Sesklo, Dhimini, and Zerelia, and the L.M. III and Minoan ware found at these and other sites. It is also noticeable that at Rachmani in the top of the deposit of the fourth period we found many sherds of L.M. III ware mixed with fragments of primitive geometric pottery like that found in early Iron-Age tombs at Marmariani and Theotokou. In the deposit of the third period we found an oblong one-roomed house with the southern short side rounded. In it we found three good specimens of encrusted ware, a series of four figurines with rough terra-cotta bodies and painted stone heads, and a large store of carbonised wheat, pease, lentils, figs, &c. Another house of the same type, with a slightly more developed plan, was found in the deposit of the fourth period, but apart from a few stone implements nothing was found in it. The only other finds worth separate mention are three fragments of bronze found in the deposits of the fourth period and a tomb that contained one L.M. III vase and two inferior gems.

A. M. WOODWARD, M.A., and H. A. ORMEROD, M.A.—*A Group of Prehistoric Sites in South-West Asia Minor*.—In all nineteen prehistoric mounds were examined, extending from the plain of Elmeli (in North-East Lycia) to Lake Kestel in Pisidia, and by way of Lake Karalitis and the plain round Tegenni to Kara-Eyük-bazar at the foot of Kazak-Bal in Southern Phrygia. The sherds found on the mounds consisted mainly of a red hand-polished ware, assignable to the Bronze Age, with rarer fragments of a black polished ware. Some of these sherds may possibly be of neolithic origin. With these was found on certain sites a large quantity of painted fragments, showing analogies on the one hand with Cappadocian pot fabrics, and again with those of the early Cypriote Iron Age. This pottery would seem, however, for the most part independent of Ægean influence or importation, and fragments of obsidian obtained are apparently not of Melian origin. One of the larger mounds at Tchai Kenar, partly excavated for brick earth, provided a rough sectional view of stratification to a depth of 8 metres with three superimposed floor levels. On another mound a few miles to the west were the remains of a megalithic house of rectangular plan with an outer-walled courtyard. This building is probably to be dated not earlier than the beginning of the Iron Age.

The full extent of this civilisation is not yet determined, and generalisation would be premature; it would appear, however, that it is not merely a south-westerly extension of the prehistoric Cappadocian culture, but largely independent of it.

AMERICA.

ALICE C. FLETCHER.—*Archæological Activities in the United States of America*.—The paper opened with a brief account of the foundation of the Peabody Museum of American Archæology and Ethnology, Harvard University, the first institution in America founded for anthropological study, and recited its activities during the current year.

A short account followed of the Government's movements which finally led to the establishment of the Bureau of American Ethnology, its scope, and its work in the past and at the present time, and the paper concluded with an account of the work undertaken by other public bodies.

[A report of the other papers read will appear in a subsequent number of MAN.]

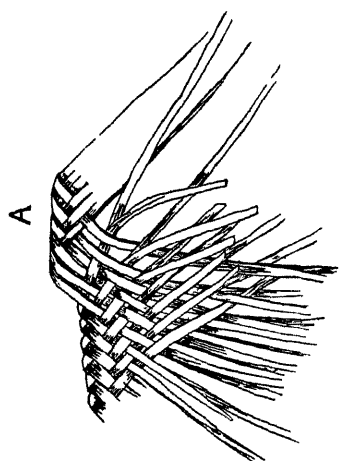


FIG. 1.

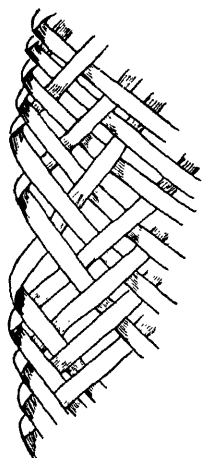


FIG. 2.

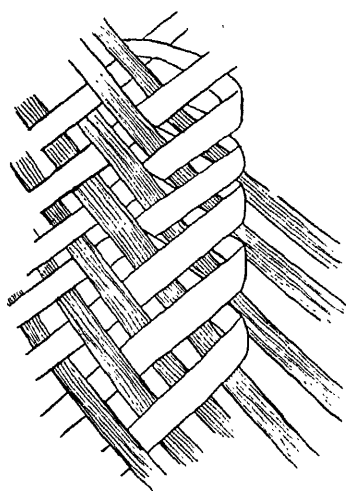


FIG. 3.



FIG. 5.

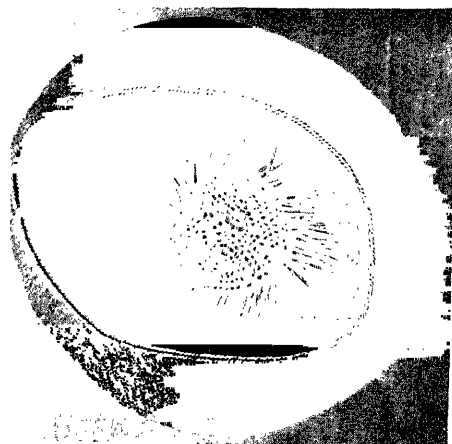


FIG. 4.

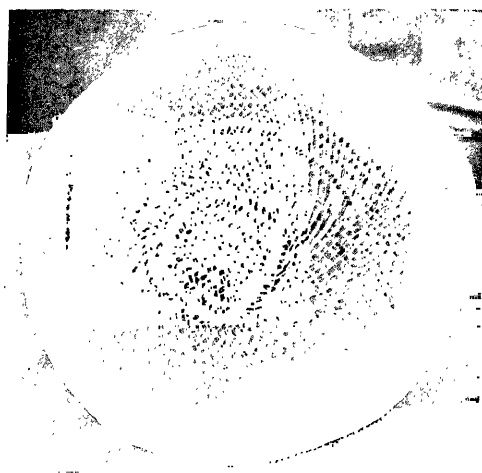


FIG. 6.

THE SOLOMON ISLAND BASKET.

ORIGINAL ARTICLES.

Solomon Islands.

With Plate L.

Rivers: Quiggin.

The Solomon Island Basket. By W. H. R. Rivers, M.D., F.R.S., and
Mrs. Hingston Quiggin, M.A.

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The Solomon Island basket, with its peculiar patchlike base, shown in Plate L, Figs. 4 and 6, has been somewhat of a mystery to anthropologists. It has even been supposed that the basket is first made and then for some unknown reason patched.

The materials for the following account were obtained in the island variously called Eddystone, Simbo, or Narovo in the western part of the Solomon Islands. Here, and probably throughout the group, the manufacture is carried out exclusively by women.

The baskets are made from leaves of the coco-nut palm called *ngandi*, which are about 120 to 130 cm. in length, and about 6 cm. in width at their broadest part. Only new leaves from near the top of the tree are used. The leaves are stripped off with a piece of bark attached; the leaves and attached part together are called *talonjo*, and the piece of bark *simalona*. These are dried over a special kind of fire, called *vinato*, made by heaping a square mass of stones, spreading firewood over them, and stones again over all. When the fire has been lighted and the stones are well heated, the *talonjo* are held over the stones at such a distance as to give a very decided heat to the hand. The leaves sweat when thus held over the fire, and are kept there till they are quite dry, probably for about ten minutes as a rule, and the long leaf is then readily split down the middle and the midrib (*pipiruku*) taken out. The halves of the leaves are then split into narrow strips; those near the edge of the leaf called the *talinga* (ears) are of no use, so they are torn off and thrown into the sea. The tips of the half leaves are then snipped off with the nail and the leaves split, also with the nail, into narrow strips called *njira*. In the case of every alternate *njira* the splitting is carried right up to the *simalona*, but the intervening strips are only split up to about 16-18 cm. from the top; the broader strips at the top being called *ruanjira*, i.e., two *njira*. Each *ruanjira* is thus about 3 mm. in width, divided about 16-18 cm. from its attachment into two strips, each about 1.5 mm. above, gradually tapering off to a breadth of about a millimetre. The strips next to the midrib, called *epata*, are coarser than the rest, and are separated to be used for the manufacture of the ruder kinds of basket. The finer split strips are separated from the *simalona* ready for use and are then called *kotungandi*. The basket is called *mani*, and the process of its manufacture or plaiting is called *viriri*.

For the purpose of description it will be convenient to divide the process of manufacture into three stages:—(1) Making the upper rim; (2) Making the body of the basket, including the lower rim; (3) Filling in the base.

(1) The first step is to prepare a piece of leaf called *pinggu vaperangai*, which is used as a framework on which to start the upper rim of the basket. This does not enter into the completed structure, but is removed when the rim is joined into a circle. The *pinggu* should be properly prepared; but, as it does not actually form part of the basket, the Eddystone women are now content to use it green, though it was said that in Ruviana it is still properly dried. The process of beginning a new basket is called *pinggupinggu mani*.

In the specimen figured (Fig. 1), the *pinggu* (A) consists of a double strip of leaf, split about 15-16 cm. from its base into six strips which form the wefts.* At the point where the splitting begins the *pinggu* is folded obliquely, and the wefts are interlaced as shown in the illustration. Then other wefts (*kotungandi*) are introduced and interwoven with the *pinggu* to form the upper rim of the basket.

* The term weft is applied to each weaving element, whether consisting of one or more strips of leaf.

These *kotungandi* are all in pairs. Two long *kotungandi* are taken, and their ends laid one above the other, overlapping for a space of about 17-18 cm., with the shiny surfaces outside. They thus form one long strip, single at the ends with a double piece in the centre. It is this double piece which is plaited in with the *pinggu* (see Fig. 1). The upper rim, therefore, is woven with double wefts, while only single wefts are left to form the body of the basket, the ends of both series forming a fringe on the inside of the completed structure.

At the stage shown in Fig. 1, when six or seven *kotungandi* have been plaited in with the *pinggu*, the latter could be removed without disturbing the plaited rim, but, as a matter of fact, it is not removed till the plait has been continued as far as is necessary and the maker is ready to join the ends to make the circle complete. Taking out the *pinggu* is called *unisi pania*, and joining the top of the basket is *varikarovona*. Fig. 2 shows the completed rim pulled apart at the place of junction to illustrate the method of joining, the short ends being on the inside.

(2) The plaiting is then continued all down the body of the basket in various simple patterns until it becomes necessary to begin the contraction for the curved base. At this point two or three *kotungandi* are taken together to form each weft and the plaiting continued until the base is sufficiently narrowed.

So far there is nothing peculiar about the construction, but at this stage a characteristic feature is introduced which has led observers to assume that the work is here finished off and a patch added to form the bottom. The process is somewhat intricate, but may be elucidated by reference to the illustrations.

First, all the *kotungandi* are doubled obliquely back towards the inside of the basket, and all the sinistral wefts* caught down under the next sinistral weft but two, working from left to right (see diagram, Fig. 3).†

Next, the basket is turned inside out by being put on to the head and drawn down over it. The work is then continued and the basket completed inside out.

The wefts which had been caught down on the inside (now the outer side) of the basket are not used to fill in the bottom, but are cut off later, and the cut ends can be seen inside the base of the finished structure (Fig. 4). Before they are cut off they are pulled tight, so as to diminish the size of the hole at the bottom. The specimen photographed (Fig. 5), shows the basket at the stage at which the *kotungandi* have been pulled tight but have not yet been cut off.

(3) The last stage is the filling in of the hole at the bottom. The rest of the *kotungandi* are pulled out (i.e., the dextral wefts in the diagram), and are plaited on together, four *kotungandi* being taken together to form each weft, until the greater part of the hole is filled in. Then the wefts first plaited are lifted up, and those from the other side interlaced until the opposite side is reached. When the filling in is complete the whole is quite loose. The wefts are then pulled tight. All the *kotungandi* thus meet round the edge of the "patch" which forms the base. The final process is to finish them off and keep them from slipping by plaiting in the ends. This plait can be seen encircling the rim on the interior of the basket in Fig. 4.

The filling in of the hole is called *popoana*,‡ and the hole itself *popopo*. The rim seen round the base of the completed basket on the outside is *vegolai*, and the plaiting on the inside *piriuta*. The "patch" at the bottom of the basket is the *mboto*, or navel.

The essential feature of the filling in of the bottom of the basket producing its

* Dextral wefts are those leaning towards the right, sinistral those leaning towards the left. (O. T. Mason, *Report, U.S. Nat. Mus.*, 1902 [1904], p. 18).

† In the diagram the dextral wefts are shaded and the sinistral left plain. The dextral wefts are shown pulled out ready for the final stage.

‡ The name *popoana* is also applied to the first few rows at the top of the basket.

patch-like appearance is that its level is different from that of the rest of the bottom. It is clear that this difference in level is produced by the fact that the strands, by means of which the base is filled in, have to pass over those turned back. The proximate cause of the special feature of the Solomon basket is the technical fact that half the strands are not used, but are doubled back out of the way.

When we turn to inquire why half of the strands are turned back, the most probable cause would seem to be the fineness of the mesh. If a basket is begun from the top, the filling in of the base will present no special difficulty so long as the strands are broad, and therefore few in number; but when they are fine, they form so great a mass as to become unmanageable, and the makers of the Solomon basket adopted the device of using only half of them.

There can be little doubt that the presence of the "patch" within the basket is due to the turning inside out during the process of manufacture. If this did not take place, and the strands were turned back, the "patch" would be on the outer side of the basket, and it seems most probable that the turning inside out was designed to transfer it to the inside.

We have here a good example of the principle that in technology the obvious explanation from the civilised point of view is not necessarily correct. The basket of the Solomon islander plays a great part in his life, and the obvious explanation of its special feature is that it was devised to strengthen what was otherwise the weakest part. So far from this feature having been due to the need for strength, we have seen that it is more probably the consequence of the fineness of the materials used in making the basket. It has followed as the natural result of a technical difficulty arising from this fineness. It is true that the mode of filling in the basket has actually strengthened it; but, according to the above interpretation, this was not the primary aim of the procedure, though the strength so produced has doubtless promoted survival. The Solomon basket would not have survived if it had not been strong.

This affords a good illustration of a principle which in its application is not confined to technology. Because a social or religious institution has a certain effect it does not follow that it was brought into being to produce that effect, though it may have been that effect which has allowed it to survive.

W. H. R. RIVERS.

A. HINGSTON QUIGGIN.

DESCRIPTION OF PLATE L.

Fig. 1.—Showing the *pinggu* (A) with a few *kotungandi* added.

Fig. 2.—Showing the completed rim pulled apart at the place of junction to illustrate the method of joining when the *pinggu* has been removed.

Fig. 3.—Exterior diagram to illustrate method of forming lower rim (*vegolai*).

Fig. 4.—Showing interior of basket.

Fig. 5.—Showing basket immediately before filling in the base.

Fig. 6.—Showing the completed base.

India.

Risley.

India and Anthropology: Extract from a Speech delivered at Winchester College. By Sir Herbert H. Risley, K.C.I.E., C.S.I., **94**
President of the Royal Anthropological Institute.

It is not only official work that I would ask you to consider when you make up your minds as to your career. Just off the beaten track of your regular duties as a civilian, but only just off it, and overlapping it at many points, there lies a wide field of research which offers endless attractions to a classical scholar trained on modern lines. I mean ethnography, the study of custom, myth, ritual, religion, social structure, and so on. It is hardly an exaggeration to say that you have in

India at the present day spread out before you *veluti descripta tabella*, a version, in some respects a grotesque version, of the daily life of the Greeks and Romans. Ancestor worship determining the law of inheritance; *Di majores* worshipped at rare intervals; minor gods without number, gods of boundaries, villages, rocks, trees, rivers, and departmental deities who run diseases like cholera and small-pox and have to be kept in good temper—these are some of the incidents. Some of the classical parallels are remarkable. Take, for example, the slaying of the suitors in the *Odyssey*, the details of which are rather puzzling. When you have seen the courtyard of an Indian house the whole affair becomes perfectly plain. One understands how the daïs was at the entrance of the hall, so that the suitors were trapped, and why they could not rush Odysseus, as many a fanatic running amuck with a magazine rifle has been rushed in India. Then there is the passage in the beginning of the *Coloneus* where *Œdipus* and his daughter violate a sacred grove and pay forfeit. That has happened to me several times in the pursuit of bears. It usually costs a rupee.

There is room for a most interesting study of classical analogies in India. If one could incarnate my friend Dr. Jackson, scholar and anthropologist, as an Indian civilian, one would get the ideal combination of philosophic insight and administrative capacity. Dr. Jackson as a district officer would have been a great power in the land. For anthropology, which, after all, is merely a long and rather alarming word for knowledge of the people (the German word *völker-kunde* is much better) has a high political value. Sir Bampfylde Fuller put the point well when he said in the *Spectator*, "Nothing wins the regard of an Indian so easily as a knowledge of facts connected with his religion, his prejudices, or his habits. We do but little to secure that our officers are equipped with these passports to popular regard." I endorse every word of that, and I cherish a faint hope that some day the Government of India will follow the wise example of the Colonial Office and insist on selected candidates for the Indian services being taught the manners and customs of the people they have to govern. If it is right to teach the anthropology of West Africa to the men who go there, much more, as our old enemy Euclid says, is it right to teach the anthropology of India to the men of the Indian services. H. H. RISLEY.

Africa: Sudan.

Thompson.

Some Hadendoa Words hitherto unpublished. Part i. By R. **95**
Campbell Thompson, M.A., F.R.G.S.

During six months travelling in 1906 in the Eastern Sudan in the district north and north-west of Port Sudan among the Bisharin and Hadendoa, who live among these mountains, I made some small collection of words and folk-tales in these dialects. As many of them are not given in Almkvist's vocabulary and grammar or Reinisch's *Wörterbuch der Bedaue Sprache*, I have given them, however imperfectly, in the following list. Arabic is gradually ousting the native tongue of these wild and interesting tribes, just as Gaelic has been replaced by English in the Highlands.

LIST OF HADENDOA WORDS.

ABBREVIATIONS.

A. = Almkvist, <i>Die Bishari-Sprache</i> .	O. = Okela.
Am. = Amarar.	R. = Rotana.
B. = Bishari.	Rein. = Reinisch.
Burekh. = Burekhardt.	S. = Sawâkin.
H. = Hadendoa.	Schw. = Schweinfurth.
Lin. = Linant de Bellefonds.	Seetz. = Seetzen.
Munz. = Munzinger.	

I have retained Almkvist's forms in quoting from him; note that his *j* is a *y* or *i*; to him also are due the quotations from writers other than Reinisch.

- ABSCCESS: A. gives *ânne* and *asûl*: I heard *girhai* (B.), and in camels *to-bâb* (B.).
- ABSENT: *kuidâve*, pronounced *k'edâb* by B.
- ABUSE: A. gives a root *gêhar*: I heard *agrêadi* for "he abuses" (B.).
- ACACIA: (سنة): *tawwa* (B.). A. gives "*tawêi* (?), die Agba, Mimosenart, MUNZ. (*tauêi*). Rein. gives *Tawây*, *acacia spirocarpa*.
- ACACIA: *tortiles* (سمرة): *sagâne* (S.): Schw. gives *sângane*, *acacia spirocarpa*.
- ACCOUNT (حساب): Arabic word adopted, *wa-hasâb*. A. gives *dâg'ej*, which I also heard (i.e., *dag'ai* (B.)).
- ACCOUNT (حبر): A. gives *sâhana*: I heard both *حبر* and *sâhan* (B.). Rein. gives *habir*.
- ACCUSTOMED: Arabic word adopted: "thou art accustomed" *awwadamtenia* (B.).
- AFTER: postpositive *oró*, e.g., *hawil oró*, "after this year"; *hawil arawé semné* (B.). Cf. A. *ári*.
- AFTERNOON: *ed-ǧhuri tǧfunda* (B.).
- AFTERWARDS: *arik* (B.).
- AGAIN: *malôima* (i.e., composed of *malo* "two") (B.).
- AGE: "how old are you?" *baruk nâkâ hawlâia* (B.). (A. gives *hâula* as pl. of *hâwil*, "year"), or *'umruk nâkâ hawlâi* (B.).
- ALL: A. gives *kâris*, Munz. *kess[a]*, Krockow *cass[o]*: I heard *kassó*: "are all of you living?" is *kassak d'hanîban*. Rein. says "*kars* im norden, *kass* im süden."
- ALMOND: Arabic word *lôza* لوزة adopted (Am.).
- ALMS: Arabic word *ṣḷ* adopted (Am., B.).
- ALONE: "I alone," *aneb ganâw* (Am.): *aneb gonâya* (B.).
- ALoud: *wunnet hadida* (i.e., "high voice") (B.).
- AMBER: Arabic word adopted under the forms *kehrabân* (Am.), *gehrabân* (B.).
- AMULET: Arabic word for "writing" adopted, *to-k'tab: mâlut*.
- AMUSE: Arabic word adopted, ونس (B.).
- ANCIENT: A. gives *hâda*, *šiano*, and *sêja* for "old": I heard *šiâ(b)* and *šinai*.
- ANOTHER: *arikaina* (B.).
- ANT: A. gives *hânikana*, *hêngana*, Munz. *hanganôb* [m.], *hanganot* [f.], Seetz. [t]anganu: I heard *w'hongăna* (B., with article), *hongurnu* (Am.), pl. *y'hungăna* (B.).
- ANTIQUITIES: Arabic word *antikhât* adopted.
- APe: A. gives *lalunko*, Rein. *lalunkûe*: I heard *lalunk'ô(b)* (H.).
- APPLE: Arabic word adopted, *o-tiffah*.
- ARMY: *e-kâgér* (B.).
- ASH: *nê'ed-dôl* (cf. Rein. *ne tê hās*) (B.).
- AUNT: A. gives *déra*, *dúra* for both *عمة* and *خاله*: according to my notes I was told *hóta* for the former (B.), but this is given as "grandmother" by A., Munz., Krem., and Seetz., so there is probably a mistake about my information.
- AXE: A. gives *mâlau*, Munz. *to'melaû*, Krock. [the]mallo: I heard *te-mâlo* from a Hadendoa soldier, but one Ahmed, a Bishari, had forgotten its name.
- BAKE: Seetz gives [e]barda: I heard for "baked" *har'di(b)*, imperative *har'tika*, 2 m. s. perf. *har'dibtawa*. I was also told for "the bread is baked" *o-har'di bašukw* (S.), a word given under the form *bešâk'a* for "cooked" or "ripe" by A. Another imperative given me was *dumbôa* (B.): *baruk sur dumbotia*, "thou didst cook" (B.): cf. Rein. *dámbo*, "bread."
- BALL: *dâbbêšâni* (H.). A. gives a word *debâlu*, "round."
- BAREFOOT: *aminša'ab* (H.), *tugîâb* (H.).
- BARK: "the dog barks," *hawini o-yâs* (H. of the town), *hélini o-yâs* (H. of the hills). A. gives both words, but does not distinguish between them in his vocabulary.

- BARREN : A. gives *ged'ádi*, "unfruchtbar" عقيم, which I heard for women and animals (H.) : I was told for "the ground is barren" *o-hâš dummâh* (H.).
- BASKET : small, *êbil* (H.) ; the Arabic مقطف *gafās* (H., perhaps from Arabic قفص, which Seetz. gives under the form *kafas*, "nest").
- BAT : Seetz. gives "fledermaus," *obitt* : I heard *e-bîlâg* (H.).
- BEAD : A. gives *âla*, f. pl. =, Glasperle, عرز.—MUNZ. *to'ale*, Pl. *te'ale*, die Glasperle : I heard *to-alla*, pl. *te-alla* (B.) ; *tis'ba* (S.) ; (black) *sindid* (H.) ; (red) *berjân* (H.) ; (with a small projection) *dâbê* (H.) ; (Mecca type) *o-bâbânûs* (B.).
- BEANS : Arabic word adopted, *fûl* (H.), so also Seetz. : (*haricot*, لوبية) *o-škam* (H.).
- BEE : Munz. gives *o'ujut* (i.e. *o'uyut*), pl. *te'au* ; Seetz. [*ti*] *wau*, which latter I heard (H., S.).
- BEETLE : *hadaksia(b)* (H.) : a large species, not unlike a spider, but does not eat flies, *enkeréwil* (S.).
- BELLOWS : *o-kûr* (H.).
- BELT : A. gives *hakûr* : I heard *hag'wer* (Beidawi) and *e-bërim* (H., S.).
- BEND : A. gives *hâlig* : I heard *baruk t'hanîga*, "thou didst bend" (H.) : Rein. gives "*halig* or *hanig*."
- BLANKET : Arabic word adopted, *to-b'tania* (Am.).
- BLEED, TO : imp. *fadâ*, pres. *fadîni*, perf. *fadîa* (H.) : Cf. Seetz. *teffadêh* "Narbe."
- BLIND, HALF- : *talo-hamase(b)* (S.).
- BLUE : as an instance of the confusion of colours among the Hadendoas, my notes give *sotai* as equivalent for أزرق "blue," while according to A. it = "green," Lin. "yellow." Rein. *dunkelfärbig*. See also TWO-COLOURED.
- BOAT (SMALL, FOR FISHING) : *to-embâi* (H.), *to-umbâi* (H.).
- BODY : *o-bëšârôg* (H.).
- BOIL, TO : imp. *hîma*, pres. *hîmaini*, perf. *hîmaîa* (H.) : "the water boils," *aiam yimaiân* (S.).
- BONE : A. gives *mîta* for the singular : I heard also *miak'ua* with pl. *të-mitât*.
- BONE AT THE BACK OF THE EARS : *to-akälâ* (S.).
- BOSS OF CAMEL UNDER CHEST BETWEEN FORELEGS : *o-jorr* (pl. the same) (H.) (the Arabic جرز ?).
- BOTTLE (*gullâ*) : Arabic word adopted.
- BOW, TO : imp. *riha*, pres. *rikîni*, perf. *rikîa* ; the noun is *te-riha* (H.) ; probably from Arabic ربح.
- BOWL : the Sawâkin equivalent for the Arab *mu"raf* is *o-kar'nsa*.
- BRAIN : A. gives *hûm*, which I heard with the article *w'hûm* (H.) and *o-hôm* (S.).
- BRAND, TO : imp. (*baruk*) *âlima*, past *suri almawa* (H.). Cf. the noun *to-âlâmât*, "a camel-mark" (S.).
- BRASS : Arabic word adopted, *o-n'hâs* (Okela), as well as *o-bâlu*.
- BREAD : the ordinary word is *o-he'di*, *o-ha'di*, A. giving the form *hâdu* ; bread made of dough wrapped round stones and toasted on the fire is *o-berk'itân*.
- BREAST : A gives "ataba"*[?], Brust, KREM. (*adtaba*)" : I heard *o-dâbâ* (B.). Rein. has a word *dâba*, "vorderseite."
- BRIDLE, CAMEL- : *o-hâsâl*.
- BROTHER-IN-LAW : A. gives *malljo* [?] : Munz, *o'malljo*, der Schwager, *te'malito* die Schwägerin : I heard *o-malyô*. Rein. gives two forms : *me'âli*, *mâ'eli*.
- BRUISE : pres. *fadamtenia* : pass. *baruk fadâmâb* : the noun is *fîdid* (H.).
- BUCKET : *o-druk*, pl. *te-druk'a* (H.) : I heard also the bastard form *te-dug'ëra*. See CISTERN. The word *shadûf* has been adopted under the form *e-šar'dûf* (H.), but it is not known in the hills.
- BUCKLE : *o-mâ'adê* (H.).
- BUD : "it puts forth buds," *bûk taiub* (H.).

BUSTARD : I was told that the equivalent of the Arabic حبارى was *to-ndirhe*, the great bustard being *to-mälälit ndirôt* (H.) : Rein. gives *maläl-î-t endirho* as *wüstenhun* : *tandirhu* is given by Seetz. as *Küker, Henne* ; and Krockow gives *teantie-reh* as *Haushuhn*. I certainly was told "chicken," "fowl," for *wu-ndirho* (S.) and *tu-ndirhê* (S.).

BUTCHER : "he is a butcher," *baru tagarib* (H.).

CABBAGE : I was told that no word was known.

CAKE : *to-legêmat* (H.), *to-sambûsa* (S.).

CAMEL-BAG : Arabic word adopted, *o-hurig*.

CAMEL-DRIVER : Arabic word adopted, *o-gêmälîb*.

CAMEL-MARK, or BRAND : *to-älâmât* (H.) (Arabic).

CAMEL PACK-SADDLE : *o-basûr* (B. and Odeano district), *to-hawiya* (S.).

CAMEL, UNWEANED : *o-hiwâ* (H.).

CAMEL, YOUNG : *o-š'ior* (H.).

CANAL : (قناة) : *to-mâdâ (mâdât)* (H.).

CANE : (عنكبوت) : *ow-unkôlê* (H.) ; Rein. gives *enkulûb*.

CAP : Arabic word adopted, *ti-bornêta* (H.) : skull-cap ; Arabic word adopted, *ti-tagêa* (H.).

CAPTAIN : Arabic word adopted, *o-raïs* (H.).

CARAVAN : Arabic word adopted, *gillaba* (H.).

CARELESS : "he pays no heed" (Arabic *ma iftikar*) *nât kihalil* : Cf. Rein. under *halâl*.

CARPENTER : *o-hâšânâ* (H.).

CARPET : Arabic word adopted, *ti-seggâda* (S.), but I was also told *o-angârê* (H.). (= *angarêb* "bed"). A. gives *êmbađ*, which I noted as *o-mba'd*, for the *burš-mat* ; it was explained to me as the *burš el-kebîr* (H.).

CASTOR-TREE : *ti-mbêlâs* (H.) ; castor-oil, *ti-mbêlasti-zêt* (H.).

CAT : *ti-bisêsa* (B.) ; *ti-bissa* (O.). (A. gives *bêsa* ; Rein. *bîssa, bêsa*) ; *o-lolîš* (Kassala). A. gives a word *noliš* : Rein. gives both *noliš* and *lolîš*.

CATARACT IN THE EYE : Cf. *te-lêlit fis êfe*.

CAULDRON : *to-wa to-win*, i.e., "the great pot."

CENTIPEDE : given as *lolîs* by Munz. : I heard *te-bilhôlîs* for the worm-like black centipede found on the tops of the mountains.

CERTAIN, A CERTAIN PERSON : Arabic word adopted, *filan* (S.).

CHICKEN : nearly full grown, *i-siwe* : see also BUSTARD.

CINNAMON : Arabic word adopted, *te-girfa*.

CIRCUMCISION : Seetz. gives *hóaschâb* for the noun, which approximates to the root which I heard : the imperative of the verb given to me was *kušîba*.

CISTERN : this word is given as *dêruk*, pl. *dêrk'ua* by A. ; Munz. has *o'deruk* : I heard *o-druk*, pl. *te-druk'ua*, the word also being used for "bucket."

CIVET : Seetz. gives *tisbateh*, i.e., the Arabic *بض* : I heard *o-îbâd* (S.).

CLAP THE HANDS : Cf. *te-dumbê tikta* (√keta).

CLUB : *o-šon*, pl. *sônâ*.

COARSE (OF FLOUR, ETC.) : *girîbâ* (S.).

COCK : A. gives *dîk*, the Arabic *دبک* : I heard *o-jîk* (S.). This is also given by Rein.

COFFIN : Arabic word adopted, *ti-tábôt* (S.).

COLD : adj. *mak'ir* ; A. gives the noun *mák'ara*, which I heard as *o-mak'ára* (S.).

COLIC : "I have a bad stomach-ache," *to-inai winnet et'in heb*.

CUP : *o-kos* (Arabic?) (B.).

[The remainder of this article will appear in the December number of MAN.]

England: Physical Anthropology.

Devereux.

On a Skeleton found in a Gravel Pit at Overbury, Worcester-**96****shire. By Norman Devereux, M.A.**

It is well known that Bredon Hill, an eminence of strategic importance, was once a stronghold of the ancient Briton. On the north side is a British camp overlooking the Severn and Avon valleys. On the south a camp of Danish repute, commanding a view of the vale as far as the Cotswold hills. It also boasts of prehistoric stones. The conclusion may therefore be drawn that many a Celt lies buried in its vicinity.

A short while ago, at Overbury, a village on the south side of the hill, a skeleton was found in a quarry of oolitic brash. It was lying at a depth of 5 feet below the surface, the depth of the surface soil being $3\frac{1}{2}$ feet, and had evidently been roughly built around with rough stones, as there were remains of an arch over the head on the one side and over the feet on the other, the centre of the arch—

which was wanting—having probably subsided. The floor was roughly paved with flat quarry stones. The length of the enclosure was $3\frac{3}{4}$ feet and its probable height $1\frac{1}{2}$ feet.

The body was sitting, or rather reclining, with the spine bent forward facing west, with legs fully extended and lying parallel, the right leg being higher than the left in the same horizontal plane, so that the pelvis was tilted to the left.

The skull rolled out before the workmen knew

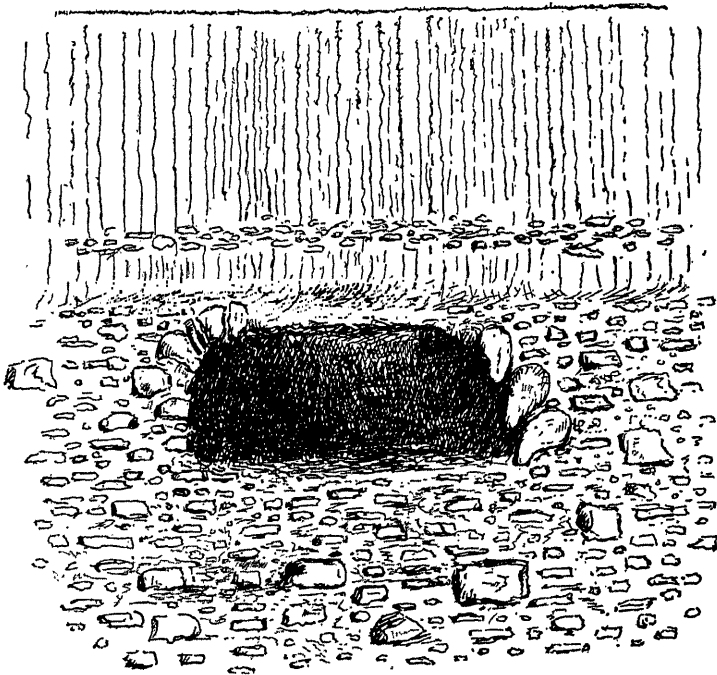


FIG. 1.—SITE WHERE SKELETON WAS FOUND IN GRAVEL PIT AT OVERBURY, WORCESTERSHIRE.

what they were upon, and with it an iron plate which was broken by the fall. The iron plate had been nailed originally to a wooden backing, one side of it being covered by a thin layer of decayed wood and having iron nails projecting through it. The skull also had one or two spots of decayed wood attached to the occiput. It was sent to Professor MacAlister, to whom we are indebted for the following interesting description:—

“The skull is probably late British. It resembles some of the pre-Roman skulls “we have here” (i.e., in the Cambridge University Anatomical Museum), “but it is “of a kind which is usually associated with iron weapons, and so cannot be much “before the Roman invasion.

“It is dolichocephalic (index 70·5), a male, but of effeminate type, of fairly “large capacity, had a long, narrow face, narrow nose (leptorrhine), and was that of

" a man not more than 35 or 40 years of age. The sutures have prematurely united, but the teeth are singularly unworn for one of that age."

Most of the vertebrae, the ribs, clavicles, and scapulae fell to pieces soon after the discovery was made, but the long bones, sacrum and right os innominatum were removed fairly whole.

The length of the femur was 15 inches, of the fibula $12\frac{3}{4}$ inches. The humerus $10\frac{1}{4}$ inches, and the ulna $9\frac{1}{4}$. The left humerus had an anatomical peculiarity. It was perforate, that is to say, its olecranon and coronoid fossae communicated, which would allow a greater range of motion at the elbow joint. The right was imperforate.

The left foot lay in its natural position, with toes pointing upwards. The right was displaced inwards at the first tarsal joint.

On the sole of each foot were about thirty-five iron nails, extending from the toes to about the middle of the metatarsal bones. The material into which they were fixed was very much decayed, and of a deep chocolate colour. There were traces of the same on the dorsa of the feet, and some was firmly adherent to the under surfaces of the phalanges after their removal.

The nails were about three-quarters of an inch in length, with large corroded heads, and comparatively well-preserved spikes, with a bulge near the head and bent towards the point.

A number of iron nails were found on the floor round the skeleton, all much corroded. They fractured so easily that removal was difficult without breakage, even when the soil around had been removed with a pocket knife. Each was surrounded by a film of decayed wood.

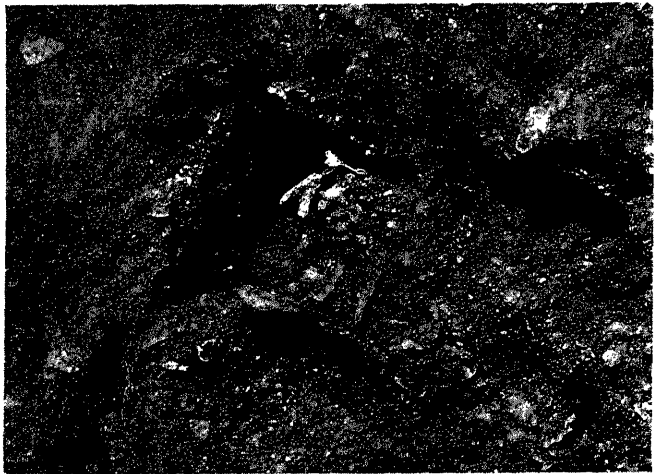


FIG. 2.—SKELETON FOUND IN GRAVEL PIT AT OVERBURY, WORCESTERSHIRE.

Their arrangement was as follows :—

One, 4 inches long, bent in the shape of a hook a few inches behind the sacrum, with close to its side another, which was twisted.

A row parallel with and to the right of the right thigh. Another parallel with the leg, and several inches to the right of the above. And a third row parallel with, and below the sole of the left foot.

All these nails had their points projecting vertically from the ground.

Probably there were some originally on the left side, which had been removed before the discovery.

This distribution seems to point to some form of wooden casing having existed inside the stonework, but there was no vestige of decayed wood under the skeleton or on the under surfaces of the bones. A piece of iron, 2 inches in length, with an eye at one end, lay flat on the ground to the right of the line of nails opposite the thigh.

Numerous fragments of charcoal were found amongst the soil, also many small flakes of the same colour as the substance round the feet into which the nails were fixed. These pulverised when picked up between the fingers.

A few feet from the interment, in the uppermost layers of the brash were some layers of cement, formed in the process of iron smelting, containing a large proportion of iron.

NORMAN DEVEREUX.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

Anthropology at the British Association, Sheffield Meeting, August 31st to September 7th, 1910. (Continued from MAN, October, 1910.)

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ETHNOGRAPHY AND ETHNOLOGY.

PROFESSOR H. J. FLEURE, M.A., D.Sc., AND T. C. JAMES, M.A.—*The People of Cardiganshire*.—An anthropometrical survey of the Welsh population has been in progress for some years, and detailed observations of about 1,500 adults have been taken. The present paper is a first report and deals with the characteristics of 520 adult males whose family history, so far as it is known, shows that they belong exclusively to Cardiganshire, though that name is not used in the exact sense, but is held to denote the region bounded by the River Dyfi, the Plynlimmon anticline, Mynydd Prescely, and the sea.

The foundation of the population is of Mediterranean type, characterised by great length and size of head, dark brown to black hair, slight prognathism, stature slightly below the average (1,671 mm.), largely through the absence of very tall individuals, and a somewhat high ratio of length of leg to stature. All the characteristics are shown most markedly among the men with black hair, dark fresh skin, and brown eyes, whose head indices are about 74-6. The length of head seems due mainly to a marked occipital projection. As one goes from these individuals to others with hair dark brown instead of black, one finds that the prognathism and the occipital projection decrease and disappear, the latter change involving a shortening of the head and a consequent rise of head index. The best types are undoubtedly those from the remoter valleys in the mountain sides and those from the deep valley of the Teify and its tributaries around Llandyssul.

There are scattered individuals with dark pigmentation and a head index 80-5. These usually have the head short, and they are more numerous along the open coast from Llanrhystyd to New Quay than elsewhere.

The distribution of the fair-haired people is most interesting. There is a sprinkling of them throughout the county with a cluster of the narrower-headed men (76-8) at Newcastle Emlyn, some distance up the Teifi. They occur in large numbers along the open coast from Llanrhystyd to New Quay and extend eastward up the valley of the Wyre and, further south, across the low hills of Mynydd Bach into the centre of the county, around Pontrhydfendigaid, Tregaron, and Llanddewi Brefi, and here it is the individuals with an index of 79-80 who predominate, while their features are more strongly developed than in the case of the Newcastle Emlyn men. They are opisthognathous and slightly taller (1,699 mm.) than the Mediterranean people, but include several individuals about 1,800 mm. in height, the average being brought down by occasional very short individuals (below 1,600 mm.). The fair type becomes decidedly rarer inland north of the Wyre, and this is interesting as that valley forms one of the most marked dialect boundaries in Wales, and the hills above it have a remarkable series of early earthworks which need further study.

Among the fair people, as among the dark, increase of head index is correlated with a decrease of head length, which is continuous except for a break due to a number of exceptionally big men (average stature, 1,724 mm.) with index 78-9. Here and there, and notably around Tregaron, there are men with index about 78-81, red hair, florid features, large foreheads, prominent zygomatic arches, and often an insinking

of the cheek. Our observations point to their being the result of crossing between fair and dark types, but this opinion is stated with reserve for the present.

A similar account of Merionethshire will be ready, we hope, before long, and similar work is in progress for Carnarvonshire and Carmarthenshire, while numerous observations have been collected for other counties and a definite campaign in Glamorganshire is being organised.

Archæological and Ethnological Researches in Crete. Report of the Committee.—The Committee reported that Mr. C. H. Hawes had made some progress in analysing the observations which he made during his visit to Crete in 1909, and that Dr. Duckworth had reported further on the observations he made in 1903. Both these reports are reprinted in full in the *Report of the British Association*, 1910 (Sheffield).

PROFESSOR G. ELLIOT SMITH, M.A., M.D., F.R.S.—*The People of Egypt.*—In the present state of our knowledge it would be idle to discuss the origin of the Predynastic Egyptian population beyond stating that the people show undoubted affinities with the so-called "Mediterranean Race" as well as with the Arabs, and that they must have been settled in the Nile valley for many ages before they constructed the earliest prehistoric graves known to us, for their peculiarly distinctive culture, their arts, their mode of writing, and their religion were certainly evolved in Egypt.

But even before the end of the Predynastic period a slight change in the physical traits of the population can be detected, although it is not until more than four centuries later, *i.e.*, until the time of the 3rd Dynasty, that the modification of the physical type becomes sufficiently pronounced to afford unmistakable evidence of its significance. For then the three Nile territories under consideration had each its own distinctive people: Lower Nubia, a population essentially identical with the Predynastic Egyptian, but slightly tintured with negro; Lower Egypt, the descendants of the Predynastic Egyptians, profoundly modified by admixture with alien white immigrants, who entered the Nile valley *via* the Delta; and Upper Egypt, protected by its geographical position from the direct effect of either of these foreign influences, was being subjected to the indirect influence of both by the intermingling of its people with those of Nubia and Northern Egypt.

In the time of the Middle Kingdom this double racial influence became much more pronounced in the Thebaid, and the effect of the white immigration became almost as pronounced there as it had been in Lower Egypt in the times of the Pyramid builders of the Old Kingdom. The Nubian element also became more significant, the influx consisting at various times of slaves, mercenaries, and perhaps also invaders, not to mention the slow but steady percolation into Egypt of a negroid element resulting from the secular intermingling of neighbouring peoples. Thus began that graduation of racial characters in the Nile valley, ranging from the Levantine white population of Alexandria to the negro of the Soudan, which has persisted until the present day, and is displayed even in the measurements of 30,000 modern Egyptian men which are now being examined by Mr. J. I. Craig.

It is not yet possible to express a positive opinion as to the source of the white immigration into the Delta, which first reached significant proportions in the times of the 3rd and 4th Dynasties, but from evidence which I have recently collected it seems probable that the bulk of it came from the Levant. It is most likely, however, that there was a steady influx into the Delta of people coming both from east and west, and that their percolation into Egypt was so gradual as not to disturb violently the even flow of the evolution of the distinctive Egyptian civilisation. Nevertheless, it is perhaps not without significance, especially when we take into account the simple-minded, unprogressive, and extremely conservative character of the real Egyptian, to note that none of the greatest monuments were constructed nor the most noteworthy

advances made in the arts of the Egyptian civilisation except on the initiative of an aristocracy in the composition of which there was a considerable infusion of non-Egyptian blood. From the times of the Pyramid builders until the present day Egypt's rulers have probably never been of undiluted Egyptian origin.

E. TORDAY.—*The BuShongo of the Congo Free State.*

MERVYN W. H. BEECH, M.A.—*The Suk of East Africa.*—The Suk, or Pôkwut, who live north of Lake Baringo, are of mixed origin, as proved by language, appearance, and anthropometry. They are akin to the Nandi, but there is a large aboriginal element. They were originally agriculturists, and their tribes are subdivided into totemic and exogamous clans. Their social system resembles that of the Nandi. They have no chiefs, only advisers—i.e., influential men with no real power. Cattle are their chief interest and food. There are many beliefs and customs connected with cattle. Great precaution is taken lest women touch men's food. Dress, weapons and ornaments, and dances differ entirely from those of the Nandi, but resemble those of the Turkana. The agriculturists have an elaborate system of land tenure and interesting customs connected with cultivation, industries, and hunting. Religion is vague. Comparison of customs connected with crime shows the hill tribes to be the hardier people. The Suk language shows a large percentage of Nandi, a little Turkana, and a considerable amount of what is probably aboriginal. The absence of an article is the most noteworthy feature.

G. W. GRABHAM, M.A.—*Native Pottery Methods in the Anglo-Egyptian Sudan.*—With the exception of a stretch of country along the Nile between Khandak and Kerna, in Dongola Province, the use of the wheel is unknown in the Sudan. Three distinct methods of shaping wares by hand are in use, and may be detailed as follows:—

1. The manufacture of bormas, godus, &c., by men, often of the Shaigia tribe of Dongola. The mud is mixed with a large proportion of dung to prevent cracking on drying. The mouth and upper part of the jar are first formed and placed to dry in a special way. When the mouth is sufficiently hard to stand the weight of the vessel, the lower part is finished by drawing out the surplus mud left for the purpose. The wares are baked in a flask-shaped kiln, often hollowed out of the ground.

2. The manufacture of bormas and basins by women. The clay used is fairly pure, but a small amount of chopped grass is mixed in during the formation of the wares. These are shaped by pressing the clay into a hollow in the ground, and by this means an almost spherical vessel is produced, with a hole only large enough to admit the arm of the worker. The neck is finished off by hand, and the wares are built up into a low pile with dung, and baked by setting fire to the heap.

3. The manufacture of gobanas. This is carried on in Omdurman, but the home of the industry is probably farther east. Two cup-shaped basins are formed, and, with the aid of a hole cut in one, the two are joined together. A spout and handle are added before the vessel is scraped, polished and ornamented. The baking is done by building the wares into a heap with dung.

These gobanas, or coffee-pots, are beautifully symmetrical and remarkable for the thinness of the ware. [*J. Cairo Scientific Society.*]

W. H. R. RIVERS, M.A., M.D.—*Kava-drinking in Melanesia.*—It is usually supposed that the practice of drinking the infusion of the root of *Piper methysticum* in Melanesia has been introduced from Polynesia, but there are many facts in favour of its being an indigenous Melanesian custom, or, if introduced, of far greater antiquity than other features of Melanesian culture which can be ascribed to Polynesian influence. In the Southern New Hebrides the infusion is called *Kava*, and, so far as can be judged from published accounts, the method of preparing it resembles that practised in Polynesia. Here the practice may have been modified by Polynesian influence. In

the Northern New Hebrides, the Banks and Torres Islands, on the other hand, there are indigenous names; the whole ceremonial of making and drinking the infusion differs fundamentally from that of Polynesia, and the use of the substance is closely connected with other social institutions. In many cases the use of *kava* has a clearly religious character.

The occurrence of *kava*-drinking in the Fly River region of New Guinea suggests that the distribution of the custom may at one time have been very wide, and that in the greater part of New Guinea and in Northern Melanesia it has been replaced by betel. So far as it is used as a stimulant and narcotic, it is easy to understand how substances always ready to hand for immediate use, such as the ingredients of the betel mixture, should have displaced one requiring the special and prolonged preparation which is necessary in the case of *kava*. A good example of such displacement is to be found in the Polynesian island of Tikopia, where betel, almost certainly a comparatively recent introduction, has in everyday life entirely displaced *kava*, which is only used in the form of libations poured out at the graves of the dead, and during various religious ceremonies.

In the Northern New Hebrides and in the Torres Islands the root is scraped, and it seems probable that the ancient practice of the inland tribes of Fiji was to pound it. It is likely that the original Melanesian practice was scraping or pounding, and that the custom of chewing the root arose in Polynesia.

A. K. NEWMAN.—*A Search for the Fatherland of the Polynesians.*

Ethnographic Survey of Canada. Report of the Committee.—As the result of representations made by the Committee, it was decided by the Dominion Government to establish a Department of Ethnology under the Geological Survey.

Two sums for the year were added to the Supplementary Estimates of the House of Commons—viz., one of 420*l.* sterling, and the other of 400*l.* sterling, the former to pay the salary of an Ethnologist, the latter for the working of the Department. The Geological Department has had already packed away 3,000*l.* sterling worth of most valuable ethnological material chiefly from British Columbia.

ALICE C. FLETCHER.—*A Sidelight on Exogamy.*—Some of the theories as to the origin of this widespread custom were reviewed and objections stated. No one explanation of exogamy is possible at the present stage of our knowledge of the many and various peoples who practise it. Evidences as to the reason for the practice of this custom among the Omaha tribe and of five cognate tribes have been gathered during more than twenty years of study among them. The organisation of these tribes is based upon cosmic ideas, religious in character, and their influence can be traced in the arrangement of the kinship groups and in the custom pertaining to marriage, which explain why these people practice exogamy.

E. S. HARTLAND.—*On Mourning Dress.*—The question of mourning dress was discussed by Professor Frazer in the fifteenth volume of the *Journal of the Anthropological Institute*, in which he raised several questions that have not yet been definitely settled. It is clear, as he says, that mourning garb was intended to be something quite distinctive from, if not the reverse of, ordinary costume, but its exact purpose seems still to be under discussion. It has been suggested that it was meant as a disguise, in order to deceive the ghost of the dead. All kinds of spirits are easily deceived, and while protection is required from the spirits of the dead, from various examples it is by no means so clear that that protection took the form of disguise. Weapons and amulets are certainly employed. Other suggestions are that mourning garb and customs were intended as a return to more primitive conditions, as a means of expressing union with the dead. The mourner was supposed to partake, to some extent, of the condition of the dead, especially during the arduous journey of the

ghost to its ultimate home. On the whole, some weight must be given to these suggestions, but the real intention seems more likely to have been an expression of sorrow and abasement so as to deprecate the malice of a spirit which was naturally annoyed at finding itself disembodied.

PSYCHOLOGY.

JOINT MEETING WITH SECTION L (EDUCATION) ON INTELLIGENCE TESTS IN CHILDREN.

OTTO LIPMANN, D. PHIL.—*On Testing Intelligence in Children.*—In dealing with the method, not the results, of investigations of intelligence in children reference was made principally to that followed by Binet and Simon and by Bobertag in investigations, of which the results are not yet published. Starting with a definition of intelligence based on the concepts of "leading idea" and of "inhibition" it was shown that an intelligence test should be not merely a memory test. In employing intelligence tests certain limitations should be observed. Only children subject to like conditions should be compared, while the chief result of the investigation will be to draw a boundary line between normal and subnormal pathological cases.

Binet and Simon give a number of tests by which all the mental functions belonging to the intelligence may be investigated. They show for each age the tests which a "normal" child might be expected to accomplish. The preliminary question, what percentage of the children of the same age are normal, is answered by nearly the same number, whether the method of Galton, McDougall (Mental Measurements Committee), or that followed in several other investigations, is employed.

If the supernormal individuals who accomplish the test are added, the result is nearly always the same—a percentage of 77.

WILLIAM BROWN, M.A.—*The Measurement of Intelligence in School Children.*—Since the mind, like the body, is *variable*, the method most applicable to the problem will be the statistical method of correlation. Taking a sufficient number of cases we may proceed to determine the magnitude of the tendency to concomitant variation displayed by the various subsidiary mental capacities distinguished by ordinary thought and measured by ordinary standards. To carry out this plan with any attempt at systematic completeness would involve the evaluation of the "correlation ratio" (η) as well as the "correlation coefficient" (r) for each pair of capacities under consideration, in order to determine the form as well as the degree of the correlation. A further indispensable part of the mathematical technique would be to apply the method of "multiple correlation," whereby, on a certain assumption (the assumption of linear regression), the magnitude of the tendency to concomitant variation possessed by any two of the capacities under consideration, *independently* of the tendencies of each to vary concomitantly with the other capacities, may be determined.

The writer has applied this method to the investigation of the interrelations of part-capacities in elementary mathematical reasoning in eighty-three boys. The results show a certain general tendency to agreement among themselves, though indicating a much more complicated scheme of interrelation than that inferred—on somewhat inadequate data—by the champions of a "central factor." The correlations are also *low*.

Much of the correlation hitherto appealed to as evidence of the existence of one single "central factor" is undoubtedly "spurious" in nature, *i.e.*, arising from irrelevant factors, such as the influence of strange apparatus on the children, personality suggestion, differences in the degree of discipline to which the various members of the groups examined had been accustomed, &c. The mathematical

formulae, again, which have been employed to demonstrate this central factor from the crude correlation results, are much too abstract, involve too many improbable presuppositions, to be of any practical applicability. The method of "multiple correlation" is the only sound and rational one for the investigation of the law of relation of the various correlation coefficients one to another.

CYRIL BURT, M.A.—*Experimental Tests of General Intelligence*.—A series of experiments was carried out at Oxford two years ago, mainly upon thirty elementary school children, $12\frac{1}{2}$ to $13\frac{1}{2}$ years of age. The chief object was to determine the relative value, as tests of general intelligence, of a dozen brief tasks, involving mental processes at various levels, in various aspects, and of various degrees of complexity.

By general intelligence was understood innate, unspecialised mental efficiency, as distinguished both from acquired knowledge, interests, and dexterities, and from specific endowment, aptitude, or talent. To form tests of general intelligence, the tasks were required, not necessarily to prove a means of measuring its amount in any individual child, but merely, with sample groups of children, readily and rapidly to yield results which should be reliable in themselves, and correspond to a constant and definite degree with the results of prolonged and careful observations of the teacher. The degree of correspondence was calculated by the method of correlation, and the coefficients obtained were taken as indicating the relative value of the tests.

Views attributing to sensory discrimination, whether general or specific, an intimate functional correspondence with general intelligence were not confirmed. Auditory and visual tests, indeed, showed positive, though not considerable, correlations with intelligence; but these seem rather to be referred to the dependence in the course of evolution of the progress of intelligence upon the perception of space and upon the perception of spoken words, and of these respectively upon delicacy of eye and ear. Tests of discrimination of touches and of weights showed approximately no correlations with intelligence whatever. Simple motor tests, such as tapping and dealing, showed somewhat higher correlations than the sensory tests.

The remaining six dealt either with processes of a higher mental level—such as memory, habituation, scope, and maintenance of attention—or with more complex mental processes, involving co-ordination of both sensory and motor activities, such as the "alphabet" and "dotting" tests devised by Mr. McDougall. Each of these six yielded correlations of over 0·50, the coefficients in the case of the last two being particularly high. An amalgamation of the results of the six gave correlations with intelligence of 0·85 to 0·91; and these figures are distinctly higher than those for the estimates of one teacher with another's, or with the results of examinations.

Further experiments have since been made in Liverpool at a mixed secondary school and at a secondary school for girls. The main object of these was to investigate three problems suggested by the limitations of the foregoing investigation, viz., how far such tests are affected by difference in sex, how far they can be undertaken with success by teachers untrained in a psychological laboratory, and how far they can be carried out as mass-experiments with numbers of children simultaneously instead of singly upon individuals. Tests have also been added to represent processes of the highest mental level—abstraction, judgment, inference, perception of relations—a level untouched by the previous research. The results indicate that, as compared with simple sensory or motor tests, tasks involving higher and more complex processes are vitiated to a far less extent by difference of sex in the subjects, absence of special training in the experimenter, and the peculiar conditions of experiments upon children in class. They also appear to possess the most intimate relations to intelligence. Tests, therefore, of this type seem the more practicable for educational investigations and sociological surveys upon a scale sufficiently extensive for statistical treatment of the results.

J. GRAY, B.Sc.—*Perseveration as a Test of the Quality of Intelligence and Apparatus for its Measurement.*—Perseveration depends on an elemental property of the brain which determines the persistence of mental impressions or the rapidity with which one impression can follow another. It may be measured in various ways, one of the best being by Wiersma's colour disc. On this disc are two colours, which can be seen separately when the disc is rotating slowly, but as the speed of the disc is gradually increased, a point is reached when the two colours fuse into one uniform tint. This critical speed is a measure of the perseveration of the subject being tested.

Perseveration indicates the quality of the intelligence rather than its amount; persons with high perseveration may be described as slow-intelligent, and those with low perseveration as quick-intelligent. There is a considerable range of perseveration among normal persons, but when it passes above or below certain limits it is usually associated with insanity of different kinds. Acute maniacs have abnormally low and melancholics abnormally high perseveration.

CHARLES S. MYERS, M.A., M.D.—*The Pitfalls of "Mental Tests."*—A protest is here entered against the collection of vast quantities of psychological data, especially by an army of untrained observers.

Within any given community the individual variation, in physical, and no doubt also in mental, characters are so wide that the average of any measurement must differ very widely from the average of that measurement in another community, for the difference between the averages to be with certainty significant. Thus the statistical treatment of racial mental characters does not discover, so much as measure, racial differences. Accuracy is therefore essential.

The statistician who aims at collecting psychological data in large numbers is apt to neglect the various influences, which, in different degrees, affect different subjects in the tests, and to pour all data from whatever source into the statistical mill, which, in consequence, expresses a psychologically meaningless result. This is especially apt to occur in the case of correlations, in the calculation of which different observers so frequently disagree.

The main cause lies in the neglect of the introspective element. The only way to ascertain what is being tested by psychological experiment is to have recourse to the subject's experience. To avoid spurious measurements and correlations too much care cannot be taken to find out exactly what factors the experiment involves; and this can only be done by individual introspection, which is impossible in the blind wholesale collection of data by untrained observers.

Mass experiments, however, have their use. In everyday life we do not care how an individual works, how he knows; we want to know how much he can work, how much he knows. For this purpose we require standards of productiveness, standards of knowledge, which will differentiate, for example, the feeble from the normal, and will mark the progress of the former. But let us clearly recognise that these are not psychological tests. For from the psychological aspect the results are a mere blur.

ANTHROPOLOGICAL NOTE.

THE first Universal Races Congress, which will meet in London in June 1911, will be of considerable interest to anthropologists. It is expected that most of the leading races in the world will be represented. The papers to be discussed at the Congress will be published before the meeting in a separate volume. 98

All information about the Congress may be obtained from the secretary, G. Spiller, 63, South Hill Park, Hampstead.

PLATE M.

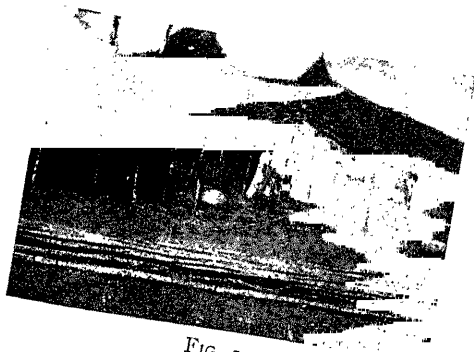


FIG. 1.



MAN, 1910.

FIG. 2.



FIG. 3.

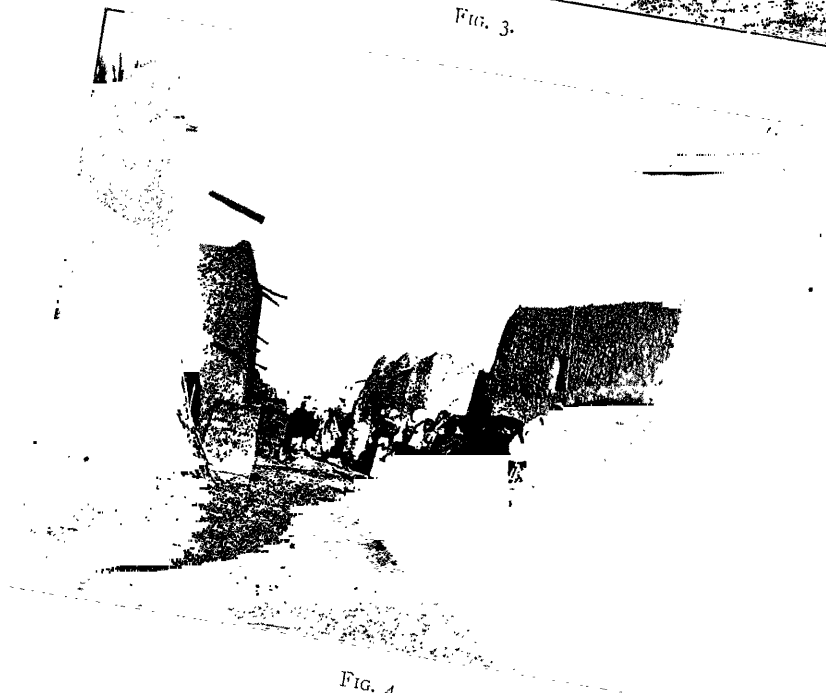


FIG. 4.

HAUSA HOUSES.

ORIGINAL ARTICLES.

Africa, West.

With Plate M.

Tremearne.

Hausa Houses. By Captain A. J. N. Tremearne, B.A., D.Anth., 99
F.R.G.S.

In some parts of the Hausa country the mosques and the houses of the chiefs are very fine buildings, the materials available considered. The larger dwellings are made of mud, the roofs being either flat (*soron beni**) of the same material, or square and sloping, or conical (*da(i)ki*), in which cases they are of grass. The whole house is called the *gidda*, the separate huts *da(i)ki* or *zaure*, and the wall, fence or stockade *bango*, *damfammi* or *kaffi*, the last word giving its name to many towns.

The first step is to clear the ground (*shema*), the next to mark it out. This may be done with sticks, or in the case of a round house with string, and then the plan is drawn on the ground by the chief builder (*Sa(r)rikin Ginni*), who drags one foot along the marks so that they become wider and more distinct, hoes or shovels being afterwards used to deepen the depressions thus made.

The next step in the building of a mud house is the preparation of the material. The earth (*ka(s)sa*) is mixed with water (*rua*) trodden and kneaded, and left for a day or two. It may then be made into sun-dried bricks (*tubali*), or be simply moulded into rough balls about the size of a bowl, and is brought from the pit to the builders by men on pieces of wood, or anything. These "bowls" are then laid in a line in the excavation; another line or two is placed on top, and loose mud is then pressed into the crevices between the lumps and squared off, leaving the sides quite straight. Some walls will require several rows of these bowls or bricks, but one row is enough for those of the ordinary house, the process being repeated as often as is necessary to bring the walls to the required height.

The building must be done in the dry season to be any good, else the mud will be too damp to bind properly, and for a similar reason the walls are usually raised but a foot or two each day. Should the work have to take place during the "rains," however, plaited-grass protections are laid along the top of the walls to keep off the water. I have never seen any scaffolding erected (note ladder in Fig. 6), as the walls grow the builders climb up and squat on them if too high to be reached by men standing on the ground or on boxes or tree-stumps; the higher the walls the thicker they are usually, so this is easy. Fig. 5† (the ruins of the Basle Mission at Kumasi, 1900) shows how straight the walls can be built; Fig. 2 shows two completed ordinary mud huts—in this case built for my servants at Jemaan Daroro; while in Fig. 4‡ can be seen flat-roofed houses built wholly of mud, with tin or bark spouting to carry off the rain water from the roofs. Only the mosques (*masalachi*)

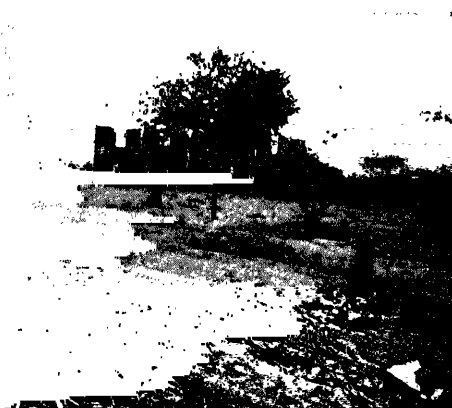


FIG. 5.

* The singular is given in all cases.

† The buildings in Fig. 5 were not put up by Hausas, but the work is very similar, so they do to illustrate this article.

‡ Figs. 3 and 4 are reproduced with the kind permission of Colonel Elliot and the Secretary of the Royal Geographical Society (see *Journal* for November, 1904).

and the largest houses (*tafafara*) are square amongst the Hausa (in all probability due to Filani influence), but the Yoruba nearly always use this form.

With a grass house, after the forked poles (*maigoffa*), bamboos (*gora*), or palm-ribs (*gongola*), and grass (*chiawa*) have been collected, the rate of erection is simply a question of how quickly the builders can work. A small hut, with walls from four to five feet high (*taffe*), can be put up in a couple of hours, or even less, and the season makes no difference—though it is, of course, preferable to have the floor quite dry. After the ground has been cleared and marked out as before, holes, some one to two feet deep, are dug at intervals of a yard or so around the circumference, and forked posts (*dirka*) of the required height are placed in them, arranged so that the forks will be on about the same level all the way round. A number of long supple withes (especially if the house be circular) and stouter poles are then laid in the forks horizontally, in order to connect the uprights, and are bound to them with tie-tie (*ramma*), or bark or native string (*igia*), so as to make the whole as rigid as possible (see foreground of Fig. 1). Other cross-pieces are then tied in parallel rows below these right down to the ground, and long grass (see left-hand side of Fig. 2) may now be placed upright against, and outside of, these cross-pieces, being secured by other cross-pieces outside of it again. Lastly, a trench is made around and a foot or so away from the house, the earth being thrown on to the lowest part of the grass so as to make the house proof against rain streams, in much the same way as we protect our tents. Sometimes large grass mats (*zana*) are used instead of the loose grass, and in this case the lower cross-pieces may be dispensed with. Fences (*damfammi*) are made in the same way. The roofs are usually put on before the grass is arranged on the walls, but it is easier to finish the description of this part of the subject before going on, so the proper order has not been strictly adhered to.

When building a large grass house, or a mud house with a verandah, the framework of the roof would have to be erected at about the same time as the forked posts are set up, for all would be connected. With a square house two or more (with a round house one) stout forked posts (*maigoffa*), high enough to give the proper pitch to the roof, are erected in the centre line and connected by a long cross-piece (*mafiadi*) lying on, and bound to, the forks, as before. These and the cross-piece are then connected with the shorter uprights (*dirka*) by other slanting poles (*tsayko*)—generally bamboos (*gora*), or palm-ribs (*gongola*) in the large houses, smaller palm-stalks (*tukurua*), or perhaps even guinea corn stalks (*kara*) in the very small ones—which are again connected with each other by more cross-pieces (*tanka*), the whole, which now has the appearance of lattice-work, being securely bound. In the case of a high house these *tanka* are first tied on near the bottom, the builders gradually working upwards and using each line like a rung in a ladder until they reach the top, when the projecting pieces are cut off or bent over (see Fig. 6).

The longer the grass the easier is the thatching, and the better it will be; it is usually about three to four feet long when ready for use. While the builders have been at work other men have joined the grass stalks together with *igia*, making a kind of fringe (*yanita*), which is rolled up like stair carpets and stacked ready to hand. On the completion of the framework, the rolls are passed up to the men above, who unroll the grass (*bebeya*) over the *tanka*, and either tie it (now known as *bunu*) or pin it with short sticks (*kinni*). This also is commenced at the bottom—as with our slate or tin roofs—and over the ridge is placed a wide plaited layer like that described as being used on the walls when building in wet weather. The framework of the roofs of small houses is usually put together on the ground (perhaps even thatched here) and is then lifted bodily on to the mud walls or uprights by half-a-dozen men. One can be seen in the course of construction in the right-hand

side of Fig. 2. It does not seem to be anything like so large as the two completed ones in position to the left, but—as will be seen by the mud walls on each side—the huts are all of much the same size. The complete conical roof is known as the *jinka*.

In the case of a grass house the doorway (*hafa*) is simply the space left uncovered between two of the uprights, but in a mud building a proper lintel (*almanani*) is made by placing a stick or two across the top of the opening, long enough to rest securely upon the wall on each side, mud being placed on top of this, and building going on as before; windows are made in the same way.

The doorway is closed with a roughly made wooden or grass door (*heauri*, but generally called *hafa*) kept in place by hinges or a cross pole (*madogara*), or with a mat (*tufania*, *askunia*), a cloth (*zenne*), or a string blind (*tsewa*). The floor will be stamped and beaten hard, when it is known as *debbi*, and may be blackened with *dorowa* solution (*makubba*). The walls may be whitewashed with *alli*, or *fa(r)rin ka(s)sa*, reddened with *jan ka(s)sa*, or blackened like the floor.

To the house proper many additions may be made. Outside hut-like structures (*rumbu*), raised on stones to keep out white ants and perhaps two-storied, are built for grain, while smaller ones (*rafonia*) are placed inside the house. There is also a lodge (*zaure*) opening on to the street, where attendants generally live and are at hand to announce a visitor; the *zaure* may also act as a stable. Beehives are usually at a distance, and may be made of long strips of bark cut in the form of a cylinder (*ainya*), or of gourds or pots (*butumi*). A small porch or verandah (*shiria*) may be built out over the door of the *zaure*, or of any of the huts. Each wife has her separate hut, the husband having a larger one nearer the *zaure*, and the whole will be surrounded by a wall or fence,

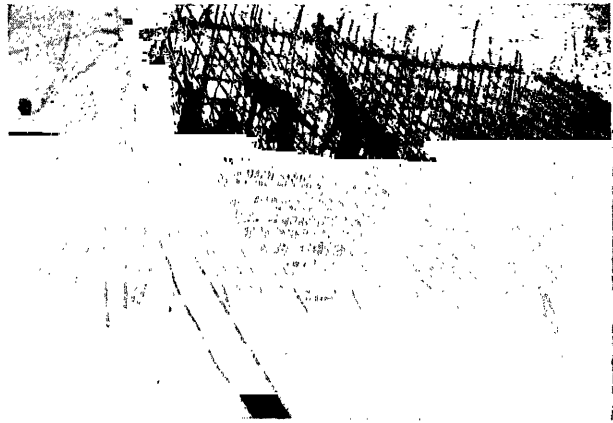


FIG. 6.

as is seen in Fig. 3. In markets (*kasua*) or at halting places (*zungo*) little grass shelters (*buka*) are run up. Natives are particularly reckless folk, they will pull out the grass at night to make a fire, though knowing full well that they may want the shelter badly a week hence.

Europeans have, of course, tried to improve the local conditions and methods, and it is usual to have an extra outside roof joining two or three complete huts. Fig. 1 shows the three huts of my house at Jemaan Daroro with a small verandah (connecting each hut), the latter is being removed as it had fallen in. In this house there was at first only a single roof, but in Fig. 6 can be seen the same three huts, each with its own roof, and a large roof being erected over all; the verandah, therefore, will have one roof, the rooms two. Fig. 1 shows the *dirka* for this new roof.

The Hausas are very fond of riddles and proverbs, and it is only natural that many should refer to their domestic conditions. The best-known riddles are: "My mare is in foal, but I do not ride her; I ride the foetus"—Answer, a hut with a bed. "The owner is in his house, but his beard is outside"—Fire and smoke. Of proverbs the following are examples: "Does the rack (of string fastened to the roof) remain if the roof is blown away?"—This comes to mean, will a good woman

refuse to accompany her husband should he go to another town to live? "The one " who lives in the house knows where the roof leaks," *i.e.*, everyone knows his own business best, or the wearer knows where the shoe pinches. "Though a naked man " may be ignored on the feast day, he will be sought after when building is going on." Compare Kipling's "Thin red line of heroes when the drums begin to roll." "The only prevention against fire is to have two houses." Grass is, of course, easily inflammable, but the cooking is usually done inside. "The small pot (the wife) " goes to and fro, but the big pot (the husband) remains at home," *i.e.*, does no work. Yet we think that we can teach them the *dignity* of labour!

A. J. N. TREMEARNE.

Africa: Sudan.

Thompson.

Some Hadendoa Words hitherto unpublished. Part ii. By R.

100

Campbell Thompson, M.A., F.R.G.S.

DANCE: I was given the phrase "rise, dance" (in *fantasia*) *tâma yâkânât lëğěná*.

DEEP: "the well is deep," *tu-re m'hâtôn't* (B.).

DEVIL: Arabic word adopted, *e-gann* (B.), (see also story No. 2, note ⁵): DUST-DEVIL, *e-logáni*.

DROP OF WATER, ETC.: *dëbběnnuna* (B.).

EAST: *e-mímha* (S.); *o-mhôn* (B.), which A. gives as *mahôn*, im Osten.

EAT, TO: see story No. 2, note ¹⁰.

ELBOW: A. gives *gúlhe* for *Unterarm*: I heard *o-gulhín* for "elbow," which, I see, Rein. gives as pl. form.

EYE-LASHES, EYE-BROWS: I heard *o-šamb'hân* for both (S.): A. gives *šimbehâne* Augenwimper, Munz. *šimbehâne* Augenbrauen, Lin. *ochombanni*, sourcils, Rein. *simbehâni* for both.

FEATHER, BIRD'S: *ti-tumba ti-kelai* (Okela).

FINE (OF FLOUR): A. gives *nak*: I heard the causative participial form *s'nák^{ua}* (S.).

FINISH: Arabic word adopted, imperative *kámála* (B.).

FLEE: imper. *lëbäbä*, 2 m. s. perf. *tilbäbä* (B.).

FLUTE: *t-ambilhói* (O.). Given by Rein. as *trompete*.

FOOT FROM ANKLE TO BASE OF TOES: *o-šawa* (pl. the same) (S.).

FOREARM: *o-sulai* (S.).

FOX: A. has "*bašo** [ʔ], m. SALT, *ba-sho*, fox; LIN. (Text s. 131: 'un petit renard nommé *bachs*') ; Seetz. *baaschöb*, Fuchs, Schakal": I heard *i-başó(b)* (H.) and *o-timbil* (B.).

GO: I was told that *saka* was used to dogs, and *giga* to men (B.).

GREETING: The greeting is *däbaíwa*, with answer *däbân* (B.). *N'hâarak saíd* and *leltak saída* are not used.

GROUSE, PALLAS SAND-: *wa-anno*ⁱ (Okela).

GUN: The ordinary word *bundukíyya* I heard under the form *minduk* (H.), but Seetz. gives *bundukíje*.

HAIL: A. gives *mi*, Seetz. [e] *méh*; Munz. *ēmbi*[ʔ]: I heard *ébí* (B.).

HAND: I heard *te-dumbé* for both the palm of the hand and the sole of the foot: see A. sub voce *dámba*. Rein. gives *fuss-*, *schuhsole*.

HANDLE OF A KNIFE: *ädír* (Am.).

HAPPY (معيّد): *erkab* (B.).

HARLOT: *te-rautúne*, pl. *amakta* (S.). I will not vouch for the accuracy of either of these words; the former appears to be connected with *rāú*, a friend, and the latter appears to be connected with the word *amág*, "bad."

HEEL: *te-gísat* (S.).

- HILT OF A SWORD : *o-gáim* (O.) : the sword-hilt guard is *embarði bersim* (O.), and the protecting brass at the end of the hilt (?) is *estabanai* (O.).
- INK : Arabic word adopted, *dawāya* (Am.).
- IRON : A. gives *endi*, *ende*, Munz. *to'endi*, Seetz. [*tó*]nda : I heard *to-ündě* ; "it is made of iron" is *unditi jāmáb* (B.).
- KETTLE : Arabic word adopted, *barrāt* (Am.).
- KIDNEY : A. gives *tūnkula*, Seetz. *tetūnkolá*, Hüfte [?], Munz. *te'onkola* : I heard *tongwilla* and *tunkwila* (S.).
- KILL, TO : see story No. 3, note ⁹.
- KNEE-CAP : *o-kāfāl* (H.).
- KNIFE : *te-mānen* (pl. *manna*) (S.) : *te-mānūn* (H.).
- LARD (*semne-fat*) : A. gives the forms *la'*, *o'la*, [*o*]la, [*oh*]-lāh *olá*, *óla*, from various authorities : I heard *o-šlá*.
- LEAVES : the white leaves of the thorn in summer (?), *o-tóbúk* (H.).
- LEATHER, OR STRAP (?) : *wa'ādé* (O.).
- LEFT-HAND, NORTH : *tarhagwad* (B.).
- LIE, TO : if a man lies, the hearer says *Alai umfirhok=Allah isawwud wujhak=* "May God blacken thy face."
- LIGHT, TO : *šer'd'hân*, 1 s. pret. *ane ešd'hân*.
- LIVER : A. gives *sa*, Munz. *to'sē*, Seetz. *tószéh* : I heard *tó-si*.
- MATTER : "it does not matter," *bawwawa* (negative form), (B.).
- MONKEY : small monkey with long arms, *o-hābālai* (S.) : Rein. *abalāy*.
- MOSQUITO : *o-tuweg* (pl. the same) (H.) ; Rein. has *tawigāy*, pl. *tāwig* : in the mountain-speech *o-felūs* (pl. the same).
- MOTH : *te-fālān* (S.).
- MUSCLE AT SIDE OF NECK : *e-šambukia* (S.).
- NAVEL : A. has *téfa* : I heard *o-hāf* (S.).
- NECESSARY : *gūdyé* (B.).
- NEWS : A. gives *sákana*, which I also heard : *sakanāb tibariya*, "have you news?" If the answer is negative, the man says *el-hamdu lillah*.
- "No, no" (negation repeated rapidly) : *bak kik* (S.).
- NOON : *o-nubó(b)(?)* (S.). The root *nēba'* means "to be hot."
- NORTH : Arabic word adopted, *o-sāfil* (S.) : A. gives *sāfit*, which may perhaps be a misprint for this word(?) : "the left hand," *tarhāgwad* is also used (B.).
- NOW : *hadžlá* (Am.) : *ónta* (B.).
- ONLY : see story No. 1, note ³¹.
- ORION : the three stars of the "belt" of this constellation are known as *e-mhai*, "the three" (S.).
- OTHER : A. has *wári*, *wéri*, *wēr* "anders, auf andere Weise" : I heard, *wér kihá* (B.) and *wēna kittá*, "there is none else," and *wēt kábar*, "I have none other" (H.).
- PENIS : A., Munz., Burckh., Seetz., heard *míd* : I was told *o-mít* (S.).
- PEPPER : Arabic word adopted, *filfil*.
- PLASTER : I was told for the Arabic *جبس* (the exact equivalent in English is doubtful here) the words *dengér* (B.) and *gír*.
- PLEIADES : *te-tetita* (R. and S.).
- POOL : *o-hāgír* (S.).
- POTATOES : Arabic word adopted, *batátá*.
- RADISH : Arabic word adopted, *o-figil* (H.).
- RAVEN : A. gives *k'ik'ei*, which Munz. gives as "eagle" and Seetz. as "raven" : I heard *o-kikhá'* (S.) for raven.
- RAW : Seetz. gives *aszu* as "unreif," Munz. *assu* "ungegerbt" : I heard *así* as the equivalent of the Arabic *نئ* "raw" (S.).

- READY: I heard the Arabic word used in the phrase "is the bread ready?" *u-iš haderra* (B.). Cf. Rein. *hādīra*.
- RIB: A. gives *bīje* (i.e., *biye*): I heard *ē-bai* (S.) for the plural, agreeing more nearly with Munz. *o'bei(b)* and Seetz. *(e)béij*.
- RICH: *hēk'ālu* (B.): *guḏērēwib* (B.).
- RING (on swordhilt): *te-limmi* (O.): Lin. gives *tolemnē* for "ear-ring."
- SACK: *o-telis* (B.).
- SEND: A. gives *minjal* as "Bote": I heard *minjâlâ* as 3 m. s. pres., "he sends" (B.).
- SHADE: *te-nandât* (O.).
- SHAKE HANDS: *šôp* (Am.).
- SEEK, TO: *ôb*: see story No. 1, note ²².
- SHAWL: Arabic word adopted, *šâl* (Am.).
- SHIN: pl. *te-mikh'ól* (S.): Rein. gives *mikh'âl*, mark, knochenmark, but Seetz. *tmik-ól* Schiene.
- SHOULDER: the collar-bone is *o-argigân* (S.): the shoulder-blade is *to-m'sha* (S.).
- SMOKE: A. gives *ēga* for "smoke," and *de* for *Rauchbad* (so also Munz.): I heard *o-dē* given for "smoke" (S.).
- SOUTH: *t'ung'ua* (S.): "the right hand," *o-mayeg'ad* is also used (B.).
- SPIDER: Seetz. gives *tâszim*: I heard *t'hâsim*, with plural *t'hâsima* (S.).
- SPINE: *ta-gia* (S.) (Cf. (?) A. *énga*, Rücken).
- STONES IN A FINGER-RING, THE: *te-hâtîm ti-aît* (S.).
- STRAIGHT: "go straight," *igēgisok hiréra* (B.).
- SUMMER: *o-nôn* (B.).
- SUN: O. dialect *tô-i*, R. *to-yin*: both forms given by A., but unspecified.
- SUPPORT: see story No. 1, note ³³.
- SWIM: A. gives *ûm* and Munz. *bédef*: I heard *nidāba*, with 2 m. s. perf., *tindāba*: "do you know how to swim" is *tenideb tiktēna* (S.).
- WORD: A. gives *mādeḏ*: I heard *embarḏad* (O.), which is nearer Seetz. *mbaḏet* and Munz. *o'embaḏet*.
- SYRILIS: given by A. as *hāleg* (Tigr. *hālag*), Munz. *o'haleg*. Amery, *English-Arabic Vocabulary for Sudan Government Officials*, gives *halag* as one of the words in use in the Sudan. I heard *halgiwa* (S.).
- TABLE: Arabic word adopted, *to-tarabēza* (B.).
- TEMPLES OF THE FOREHEAD: *tu-k'ômai*.
- THIGHS: the two thighs, *malo serîmai* (S.).
- THROAT: *o-nséba* (S.): "Adam's apple," *o-kertum* (S.). Rein. gives *enséba* as Halsknorpel, der Adamsapfel.
- TIE, TO: imp. *lidid*, pres. *landida*, perf. *aldid* (H.). I cannot vouch for the certainty of this word.
- TOMATO: *babinjél* (S.) (= *bedinjân*?).
- TOOTH: I heard *to-k'irré*: A. gives several variants.
- TWO-COLOURED: *guālâl* (H.), but this word was also given me as the colour of the sky (blue) (B.).
- WAR: *e-mor'fâtân* (B.): A. gives "*motta**" [?], MUNZ. *ômotta* sich streiten": see TO KILL.
- WEST: A. gives *indeb*: I heard *e-endib'h* (S.) and *o-bādē* (B.).
- WORK (جَلال): *šagāma* (H.).
- WRIST: *to-sipka* (pl. the same (S.).

NOTE.--The name of two small black beasts which I saw only indistinctly by night was *guilawr*.

R. CAMPBELL THOMPSON.

Ceylon.

Willey.

Swastika and Udakiya in Ceylon. By A. Willey, D.Sc., F.R.S.

101

Amongst the more or less forced interpretations which have been brought to bear upon the swastika, one of the simplest is that which defines it as the ancient Indian symbol of the Wheel of the Law. I do not know whether this is meant to imply that it is a derivative of the spoked wheel which is recognised as one of the greatest inventions in primitive transport, but the idea of rotation, inseparable from a wheel, certainly would seem to be conveyed in the swastika, whatever the actual origin of its peculiar form may have been.

The term swastika is merely the Sanskrit name of a widely-distributed symbol, by no means the exclusive property of Hindu and Buddhist mysticism. It was probably old even in ancient days although its concentrated spirituality, like that of all hieroglyphs, denotes an advanced state of culture. Into its metaphysical qualities I am very far from wishing or being able to enter, nor would this be the place to do so, but I have recently had occasion, in connection with the compilation of a descriptive list of ancient bronzes in the Colombo Museum (*vide Spolia Zeylanica*, Vol. VI, Part XXII, September 1909), to consider the possibility of an anthropomorphic explanation which seems to accord with its probable antiquity and with what is known of other derived designs.

The sign of the swastika is not very frequently found in an original state in Ceylon, though it does occur incised upon stone, as on an image of the sacred footprints (*Sri pada*) and on ancient pottery. Finely-executed rosettes in the form of scrolled or floreated swastikas are carved on the wooden pillars of the principal *dēwāle* at Badulla. I believe these latter have never yet been figured or even mentioned in any published work.

It seems safe to say that the swastika is a symbol of pre-Buddhist origin and of world-wide distribution, but it is rare to find it in an ancient state as a separate portable charm. A small solid bronze swastika, about $2\frac{1}{2}$ inches in diameter, found at Anuradhapura has been exhibited for many years in the Colombo Museum. A somewhat larger metal swastika with more slender arms and of cruder construction was recently unearthed by the archæological survey at Polonnaruwa (*Ceylon Administration Reports*, 1909, Colombo Museum).

As a miniature, the swastika appears to represent the limitless immensity of space reduced to the dimensions of a pocket amulet. Its typical shape is that of a Greek cross [it occurs on Greek coins] with the ends of the beams bent at a right angle in one direction either to right or to left. In the preface to the second reprint of the *Report on the Old Records of the India Office* (London, 1891), Sir George Birdwood gives an explanation of the ritualistic significance of the swastika as manifested in Hindu symbolism. He says that the "right-hand swastika is, among modern Hindus, a symbol of Ganeesa, and is commonly placed by them, instead of the "image of Ganeesa at the head of invoices and other papers." It is also the symbol of the sun in his diurnal course from east to west, and it is coloured red, the proper colour of the East. The left-hand swastika is the symbol of Kali, the mother of Ganeesa, and of the sun in his nocturnal course from west to east, and is coloured blue. The right and left hand forms are spoken of as "reversely revolving swastikas."

The deities who preside over the four quarters of the universe, or what comes to the same thing in Oriental cosmogony, the four cardinal points of the compass, are called in the Sinhalese vernacular the Hataravaran-deviyo or Sataravaran-deviyo. In a coloured wood-carving some 18 inches in diameter, now exhibited in the Colombo Museum, they are represented in a realistic manner revolving round the sun in the direction of the hands of a watch. The right hand of each figure is raised over the head to grasp the extended right foot of the next one, each right forearm is bent

approximately at a right angle upon the upper arm, and the whole device suggests the idea of the swastika.

The Chaturmaharajika-chakra (symbol of the four guardian deities) occasionally appears as a decorative design upon Sinhalese brass tobacco or betel boxes. An example of this kind is figured on p. 91 in Dr. A. K. Coomaraswamy's monograph on *Mediæval Sinhalese Art*, and on p. 106 of the same work the design is described as "four women arranged swastika-wise."

The second object mentioned in the title of this note, namely, the Sinhalese *udakiya*, is a small hand drum, shaped like an hour glass, with a skin stretched across each end (Fig. 1). It is carried by dancers in procession on ceremonial and festive occasions, as at *Perahera*, and is commonly made of wood lacquered with circular bands of red, yellow, and black. Its sociological importance is indicated by the fact that it has been executed in precious ivory. An example in brass is shown at the British Museum. In old bronze statuettes of the dancing Siva, called *Nāta-raja*, one of the hands is represented holding an *udakiya*.

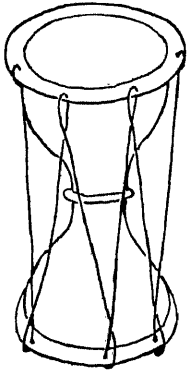


FIG. 1.

This particular form of Eastern drum has therefore clearly an ancient meaning, and what this meaning is may possibly be revealed by a comparison with somewhat similar objects from Tibet. The direct comparability of these things is vouched for by the well-known historical connection between Northern and Southern Buddhism.

The illustration (Fig. 2), from a photograph kindly sent to me at my request by Dr. H. S. Harrison, shows three drums and a skull-cup from Tibet, which are exhibited side by side in the Horniman Museum at Forest Hill. The first example is described as a drum, or rattle, with a string knotted at the end, on either side of the drum, for striking. It is made from the upper part (*calotte* or *calvarium*) of two human skulls, inverted and superposed, the ends covered with skin. The long diameter is given as $6\frac{1}{2}$ inches. Next to this is a circular wooden drum, covered with skin at the two ends, with string and leaden striker and ornamental sash. It is a conventionalised form of the skull-drum, round instead of ovate, with a diameter of $6\frac{1}{2}$ inches. The third



FIG. 2.

specimen is one shaped like the original skull-drum, though smaller, with a long diameter of $4\frac{1}{2}$ inches; it is executed in brass and bears an inscription.

The fourth and last member of this interesting series is a drinking cup made from the skull of a Tibetan Lama. This use of the human *calvarium* is paralleled by a

custom in Africa. In the Reading Museum there is exhibited the *calvarium* of a Basuto skull, "used by the Zulus as a dipping vessel or basin."

It seems certain that the Sinhalese *udakiya* and the Tibetan skull-drum belong to one and the same category, and that the former is a derivative of the latter.

The employment of the skull of a holy man or of an enemy as a drinking or dipping vessel belongs to another category, and there may be other examples of it with which I am not at present acquainted.

ARTHUR WILLEY.

Jersey : Archæology.

Nicolle : Sinel.

Report on the Exploration of the Palæolithic Cave-Dwelling known as La Cotte, St. Brelade, Jersey. By E. T. Nicolle and J. Sinel. 102

The cave known as La Cotte is situated in a cliff near Le Ousiné, which is the name given to the eastern horn of St. Brelade's Bay.

At this part of the island the cliffs, which are of coarse-grained syenitic granite, rise vertically to about 200 feet above mean tide level, and the shore, at the base of the cliffs, consists of large, more or less rounded, boulders, which have from time to time fallen from the cliffs as the waves have sapped their base.

In one part of these cliffs there is a little ravine or gorge, about 40 feet in width, which penetrates inland about 150 feet, the side walls of which are vertical.

This ravine was evidently formed in past geological times by the sea removing a dike of granite of looser texture than the surrounding rock, and in it the lines of cleavage were horizontal. The cave itself was formed by the same agency at a period when the land stood at a lower level than it does at present, very probably at the period when the 70 foot raised beach, traceable on various parts of the coast, was deposited. It is in one of the vertical walls of this ravine, near its inner extension, that the cave is situated.

The opening of the cave is in the form of a rough and irregular arch, 25 feet in height and about 20 feet in width, and its floor is some 60 feet above mean tide level.

There is evidence that the ravine was, in recent times, completely filled by rubble drift, consisting of clay and boulders washed by floods from land which must have existed at a level higher than that of the now existing table-land. The cave itself was filled to some extent by the lateral spread of this rubble drift of clay and boulders as it was washed down, and to a certain extent by blocks fallen from the roof.

In more recent times the sea has re excavated the ravine, leaving a portion of the rubble drift in the form of a steeply sloping talus at its inner end. The removal of this drift, though leaving the cave filled up, revealed the outline of its opening, and laid bare a small portion of its floor.

The first indication we have that the cave had once been a dwelling dates from 1881, when Mr. S. Dancaister and the late Mr. T. Saunders, whilst geologising on that part of the coast, found a flint implement at the foot of the talus, and, tracing its source, came upon a slightly exposed section of the cave floor. There they found flint chippings, and one or two bones, apparently of a large bird, but the importance of the discovery did not occur to them. So the matter rested until about 1894, when Mr. R. Colson and Dr. Chappuis excavated a portion of the exposed floor section, and found a considerable number of flint implements and bone breccia, of which the floor is largely composed. This bone breccia was later found to contain one tooth, and one metatarsal of horse. All these "finds" are in the museum of the Société Jersiaise.

Subsequent to this date various examinations of the floor section by the gentlemen just mentioned, by Captain Rybot, and one or two others, resulted in the discovery of further implements and innumerable flint chippings, most, if not all, of which are in the Society's museum.

In September 1905 the Society decided to explore the cave more systematically, and Dr. Chappuis, the secretary (Mr. Nicolle), and Mr. Colson commenced work in that part of the exposed floor already mentioned. More flint implements were discovered, but at the commencement of October the work had to be abandoned owing to the rainy season and to the fact that the explorers were excavating under dangerous conditions. It then became clear that a considerable portion of the talus had to be removed before the work could proceed.

Thus matters remained until July of the present year (1910), when the Society resolved, with the permission of the proprietor, Mr. G. F. B. De Gruchy, Seigneur of Noirmont, to make another attempt, and Mr. Harris, the Society's contractor, put experienced quarrymen on the work, a work not only difficult by reason of the position of the cave, but, owing to the loose and toppling condition of the whole of the surrounding cliff, fraught with considerable danger.

Excavation was commenced on August 1st, and after a little over three weeks' work, sufficient of the rubble had been removed to reveal the form of the interior and to lay bare a portion of the floor about 11 feet square on the left of the entrance. The signatories to this report and Mr. P. N. Richardson were in frequent attendance while the work progressed.

The dimensions of the cave, as revealed at this stage, are as follows:—The entrance, as already stated, is 25 feet in height and about 20 feet in width. Just within the entrance the roof slopes upwards into a rough dome 30 to 32 feet from the floor. How far the cave enters the rock cannot as yet be ascertained, but judging from the slope of the roof downwards towards the back, this is probably some 40 to 50 feet; the portion of roof already cleared measuring about 35 feet in that direction.

As soon as the portion of floor just mentioned had been reached, viz., on August 25th, the cave was visited by the following members of the society: Dr. P. Chappuis, Dr. A. Dunlop, Colonel R. G. Warton, and Mr. A. H. Barreau, as well as by Mr. Emile F. Guiton. Careful search and examination was then commenced, with the following results:—

The floor proper was not clearly marked, for layers of black soil, which proved to be a combination of ashes, carbonised wood, and clay, were mixed up with whitish masses of bone detritus and clay compacted into a breccia. Flint implements and chippings were interspersed plentifully throughout these deposits.

On the left of the entrance, and at a distance from it of about 8 feet, was a hearth containing a quantity—probably a quarter of a ton or so—of wood ashes and carbonised wood.

Close together, among the ashes of the hearth, were a few pebbles of granite and felsite bearing indication of having been heated. These were probably used for boiling water, by dropping them red-hot into gourds of water, a method of cookery among primitive races which has been suggested by archæologists owing to the discovery of pebbles under similar conditions in other caves.

Unfortunately the nature of the clay in this cave, as in the previously explored "Cotte à la Chevre" at St. Ouen, on the north coast of the island, is such that the preservation of bone in fair integrity is not possible, most of the clay of the island having strong decalcifying properties, whilst the water from the roof running down the talus has also contributed to render the conditions of the floor still more unfavourable. The presence of bone was manifest all through the layers constituting the floor, but only here and there could fragments retaining any form be obtained.

In one corner, however, at a slightly higher elevation than the hearth, there was found a mass of bone from which some determinable portions were obtained.

Teeth, on the other hand, were better preserved, although even some of these had fallen into a porridge-like state.

Whenever possible the portions of bone were lifted, together with a portion of the surrounding clay, and carefully packed in boxes with soft material. These were then transferred to an attendant carriage and taken to the museum, where they were infiltrated with gelatine and hardened.

In one part of the most coherent bone mass had been the right half of a human lower jaw, nine teeth being ranged side by side in original position, but unfortunately no trace of the once supporting bone was apparent.

The results were reported by us to the executive committee, and the bones, teeth, &c., were then taken to the British Museum by Mr. Percy Adrian Aubin for determination. Drs. Woodward and Andrews identified the specimens as follows:—

Teeth.—Part of left lower premolar of the woolly rhinoceros, *Rhinoceros tichorhinus*.

Last premolar and first molar of reindeer, *Rangifer tarandus* (a large species apparently as large as the caribou).

Upper cheek teeth of a small species of horse.

Parts of lower molars and upper cheek tooth of a large species of horse.

Lower teeth in portion of jaw of one of small bovidæ.

Left incisor of bos. Species (?)

Nine human teeth.

Bones and Horns.—Part of horn-core of one of small bovidæ.

Portion of antler of reindeer.

Bone (probably articulation of foreleg of a deer).

Pelvic bones (probably small bovid).

Portion of a bone not less than 6 inches in diameter and about 9 inches in length, which fell to pieces on removal from the clay (probably rhinoceros).

In addition to the above there were also found portions of large and small bones in too broken a condition to be identified. Among these is one, apparently portion of a human tibia.

Of flint instruments about one hundred have been obtained. They are, without exception, of the well-known tongue-shaped Mousterien type, the "pointe à main" of Mortillet.

After receiving the report from the British Museum authorities on the finds, the committee of the society decided to continue the work of exploration. The work was recommenced on September 19th. It was decided to proceed with the examination of the cave inwards, starting from the point where the teeth and bones had been discovered. In order to effect this a considerable quantity of rubble had to be cleared and many stones of large dimensions dislodged. In the course of these operations it was thought that the work was becoming dangerous. Mr. Charles Messervy, engineer, member of the committee, visited the cave, and, after a careful examination, advised that the work should be discontinued for the present. The work was consequently stopped on September 23rd.

It may be mentioned that this second disturbance of the rubble and stones has, by covering and filling up the floor, made an effective barrier against any interference with the cave until such time as the Society may see fit to again proceed with its examination.

The cave bears no evidence of other than one occupation, and is thus free from the confusion which results when implements and remains of the fauna of different periods occur together and become mixed by the work of burrowing animals, and by disturbance through the access of water during floods, as is often the case with cave dwellings in other districts.

The cave is thus clearly shown by its fauna and the uniform type of implement to be of the Mousterien period, and thus forms an interesting addition, not only to the archæology of Jersey, but to that of Europe at large.

ED. TOULMIN NICOLLE.
J. SINEL.

Polynesia.

Polynesian Forgeries. By W. O. Oldman.

Having read the valuable articles by Mr. J. Edge-Partington in MAN

Oldman.

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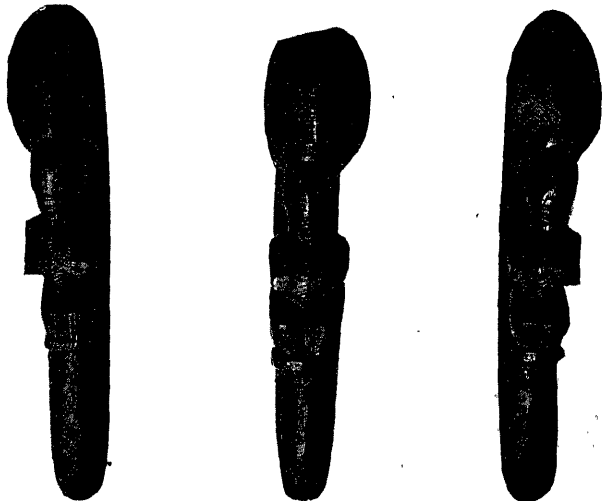


FIG. 1.

bone comb, feeding funnel, so-called chief's staff of remarkable form, and several "Hawaiian" bone fish-hooks. The latest production of this "artist," as far as I know, is a pair of "Marquesan" stilt steps. I have fortunately been able to secure two photographs of these, showing the *original* from which they were undoubtedly copied, which I send herewith. The work and finish on these is so good that they would be very likely to deceive even an expert, at any rate at first sight.

I trust this short note will be of some use as a warning to collectors of

ethnographica to look very carefully at any rare objects offered for sale; I hope also that it will lead ultimately to a stop being put to these dangerous reproductions.

W. O. OLDMAN.

FIG. 2.

REVIEWS.

India, Southern.

Thurston.

Castes and Tribes of Southern India. By E. Thurston. Madras, 1909. 104
7 vols.

It is not easy within the compass of a short notice to deal adequately with this fine work, in which Mr. Thurston records the results of many years' careful observation of the castes and tribes of Southern India. It has been brought out by the Madras Government in an attractive form and is well illustrated. Every anthropologist will be pleased to recognise here a worthy companion to the works of Risley and Crooke in Bengal and Northern India. Between them these works, viz., that of Sir H. Risley on *The Tribes and Castes of Bengal*, that of Mr. Crooke on *The Tribes and Castes of the North-Western Provinces and Oudh*, and that now under consideration, occupy the greater portion of the central block of northern and peninsula India.^a It remains for the Governments of Bombay, the Punjab, and the Central Provinces to complete their part of the work, and continental India will be well provided with a series of authoritative and exhaustive treatises on its races. Assam has already done good work in its series of monographs on some of the more interesting tribes found there.

The main feature of Mr. Thurston's work, as in the case of its predecessors mentioned above, consists of an alphabetically-arranged account of the castes and tribes. This fills the greater part of the seven volumes, and represents an enormous amount of original investigation by Mr. Thurston and his collaborators. Perhaps, however, the introduction, which occupies the first seventy-three pages of Vol. I, will be of even greater interest for the anthropologist who is not a specialist in Indian matters. In this Mr. Thurston discusses several obscure and interesting problems in the light of the physical and anthropometrical data he has been able to bring together here. Such are the origin of the Dravidian race and of the other scattered primitive tribes which Mr. Thurston, with good reason probably, holds to be the remnants of a pre-Dravidian race, and perhaps connected with the Sakais and similar races of the Malay peninsula.

The Dravidians are, Mr. Thurston shows, a dolichocephalic race, and are not, as has been assumed by some writers, divided from the more primitive races by any marked difference in this respect. The brachycephalic type of certain west coast races described by Sir H. Risley as of Scytho-Dravidian type is duly noted by Mr. Thurston, especially among the Tulu, Canarèse, and Telugu, and he also points out that the more distinctly dolichocephalic races, such as the Tamil and Malayalam, show a greater constancy in their head types than the brachycephalic. Mr. Thurston does not bring forward any new theory as to the causes of this difference, and we have not the advantage of his opinion as to whether the brachycephalic element is to be traced to a Scythian migration, or whether it is of earlier pre-historic origin.

Among the separate articles on tribes attention may be drawn especially to the very full and interesting accounts of the Badaga, the principal agricultural tribe of the Nilgiris, the Balija, the trading caste among the Telugus, the Brahmans in all their varieties, the Cheruman, an agricultural Malayalam caste of low social standing, the Idaiyan or shepherds of the Tamil country, the nomadic Koravas, the Todas, Kotas, Irulas, and other races of the Nilgiris, the Nayars of the West Coast, the Paraiyan, better known to the outer world as Pariahs, and the Tiyans, the Malayalam toddy-drawing caste, besides others too numerous to mention. The photographs are often of the greatest value at the present time as representing the primitive races before they have altogether been absorbed into the common herd.

Our congratulations are due to Mr. Thurston and Mr. Rangachari on the completion of this most important work, and our thanks to the Madras Government for bringing it out in such an excellent form. M. LONGWORTH DAMES.

India : Cochin.

Anantha Krishna Iyer.

The Cochin Tribes and Castes. By L. K. Anantha Krishna Iyer, B.A., L.T.

Vol. I. Madras, 1909. Pp. xxx + 366. 23 × 15 cm.

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This is the first volume of an important work on the ethnography of the Native State of Cochin, which is situated on the west coast of Southern India, and includes an area nearly as large as Cornwall with the population of Middlesex. The present instalment is devoted to a description of the animistic castes and tribes, including the jungle races and the menial population of the more settled region. The author promises two additional volumes, the second dealing with the higher castes and the foreign elements of the population, the third with physical anthropology. Much labour has been devoted to the collection of the materials from which this volume has been compiled; the facts are conveniently arranged, and it is illustrated by an excellent series of photographs. A vernacular index is supplied, to which with advantage one of the subjects treated in the volume might have been added. The author possesses little knowledge of comparative anthropology, shows hardly any acquaintance with the races beyond the limits of his own state, and is not always so precise in giving references to authorities as is desirable; but he is a competent, careful observer. His accounts of the beliefs, customs, and domestic ceremonies of the people are clear and accurate, and will supply much material to ethnologists.

Speculation on the facts thus collected is supplied by Dr. A. H. Keane, whose introduction is largely devoted to a criticism of the views advanced by Sir H. Risley. His conclusions may be summarised as follows:—First, “In India there is no fundamental racial unity, the superficial uniformity of physical characters being far less than is commonly supposed, and due not to a *primordial unity*, but to secular interminglings of several originally distinct ethnical groups superinducing *surface resemblances*”; secondly, the authority of the Hindu scriptures which claim racial unity is worthless; thirdly, the present amalgam represents five primary stocks—Negrito, Kolarian, Dravidian, Aryan, Mongol—which entered the peninsula in this order, while designations of compound groups, such as Indo-Aryan, Dravido-Munda, Seytho-Dravidian, and the like, are “for the most part meaningless, if not actually misleading.” Some of these propositions, such as the secular intermingling of races and the distrust of the ethnological speculations of the early Hindu writers, will probably be largely accepted; but the re-assertion of the distinction between Dravidian and Kolarian, mainly based upon linguistics, will be disputed.

Again, the account of the form of Black Magic, known as the Oti of the Parayan and other degraded tribes, suggests to Dr. Keane that it disposes of the controversy whether, as some assert, religion and magic belong to two distinct lines of thought, or whether, as Mr. E. S. Hartland believes, religion is saturated with magic, and that it is only in their later developments the one becomes separated from the other. It is true that among these tribes we find the sorcerer performing the functions of priest or intercessor. But this condition of things is found elsewhere, and some authorities will continue to argue that this union of function, even at “a very early phase of religious thought,” does not settle the question at issue.

Without attempting to discuss in detail the questions raised by Dr. Keane, enough has been said to indicate the importance of the present work. Anthropologists will congratulate the authorities of the Cochin State on the patronage and encouragement which they have bestowed on this ethnographical survey, and on the liberality which they have exhibited in publishing the results in such admirable form. W. CROOKE.

Prehistoric Greece.

Dussaud.

Les Civilisations Préhelléniques dans le bassin de la Mer Égée: Études de protohistoire orientale. By René Dussaud. Paris: Geuthner, 1910. Pp. 314. 207 figs., 2 plates. 26 × 18 cm. Price £12.

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M. Dussaud has written a general description of the prehistoric civilisation of Greece in a small compass and with a large number of well-selected illustrations, which will be of use to all who are interested in the subject. To French readers it will be especially useful, as it is the first general account in French of the whole circle of Ægean culture. Père Lagrange's book which appeared two years ago dealt only with Crete. Here in England we have lately had a very good general account of the subject (though unillustrated) from Professor Burrows, while Mrs. Hawes's little book (reviewed in MAN, June, 1910) is written with the authority of an actual excavator in Crete. So for British readers, M. Dussaud's book is, though useful, somewhat superfluous, and most of its illustrations are well known to us from the publications of Dr. Evans and the other British and American workers in Crete. The French "learned public" is, however, by no means so well instructed on the subject as ours, and we congratulate them on being provided with so good a general account of the recent discoveries.

The book is, on the whole, good, especially on the subjects of Crete, the Cyclades, and Cyprus. The chapter on Troy, Mycenæ, and Tiryns is, however, rather jejune; perhaps the author felt that he was merely telling an oft-told story over again, with regard to which he had little new to say. In the final chapter on the Ægean peoples generally, the sections on the navigation of the early Cretans and the origin of the Greek alphabet are interesting, but that on the all-important question of race and language is disappointing; it, again, tells us nothing new. M. Dussaud is, generally speaking, extremely cautious, and not very original in his treatment of the pre-history (or, as he would call it, "proto-history") of Greece, a subject which calls for some imagination if it is to be envisaged adequately, while at the same time one has to be cautious lest one is led away by fantastic imaginings.

Wanderings of this kind have especially to be guarded against when one is dealing with the vague subject of prehistoric Greek religion. And here M. Dussaud's native caution doubtless stands him in good stead. His chapter on "Cultes et Mythes" contains much matter of interest, especially notable being, besides a discussion of the Agia Triada sarcophagus, a description of the funerary terra-cottas from Cyprus (Figs. 188, 189), which show that the Ægean had the same idea as the old Egyptian of burying with his dead models of servants at work, which would by art-magic turn in the next world into actual slaves, ready to do the bidding of the dead master in their several spheres when called upon. The Egyptian *ushabti*, or "Answerer," of the later Middle Kingdom onwards is a development of the wooden figures of boatmen, butchers, and other workpeople which were buried with the dead from the time of the Sixth till the end of the Twelfth Dynasty, and they no doubt replaced the human sacrifices of the First Dynasty. The Ægean clay figures of the Bronze Age represent the same idea, and are a further proof of the close relation of Egyptian and Ægean religious ideas, which go to prove an ultimate common origin for the two civilisations. This comparison of M. Pottier's, made ten years ago, is rightly brought forward again by M. Dussaud.

It is a great pity that M. Dussaud just stops short of being up to date by omitting all notice, not only of the important finds of Professor Doerpfeld and Dr. Kurt Müller at Kakovatos in the Peloponnese, but also of the recent discoveries of Messrs. Wace and Thompson in Thessaly, which have thrown such remarkable light on the previous discoveries of Tsountas at Dimini and Sesklo, and of Sotiriadis at

Chaironeia and Drachmani in Bœotia and Phokis, also not mentioned by M. Dussaud. These are regrettable omissions. The Kakovatos discoveries have shown us that the "Mycenæan" culture of the Western Peloponnese was, if not of Cretan origin, entirely under the denomination of Cretan art, and have also lent considerable weight to the supposition that the great *tholos*-tombs of the mainland are to be dated to the First, rather than the Third, Late Minoan period. The Thessalian and Bœotian finds have totally altered our conceptions of the early history of Northern Greece, and have shown that a Neolithic culture persisted there till quite late in the Cretan Bronze Age. The questions raised by this discovery cannot be omitted with impunity from a book dealing with the general antiquities of prehistoric Greece. They must be faced and discussed, and some way found of explaining them satisfactorily. If M. Dussaud preferred to leave them for a time undiscussed, as being too perplexing, he should at least have said so. In the second edition of his work, which all will cordially welcome, we may hope to see a full discussion of the important points which are raised when these North-Greek discoveries are brought into connection with the views of Dr. Mackenzie on the origin of the Cretan *Baukunst*, and its relation to the building styles of Mycænæan Greece.

However, M. Dussaud is very up-to-date with regard to Crete. He reproduces the curious "Phaistos Disk," on which Mr. Evans has commented in *Scripta Minoa*, and is well acquainted with Mr. Seager's discoveries at Mochlos. Indeed, he figures (Fig. 201) the fine gold ring with the figure of a goddess seated in a boat, which has not yet been published by the discoverer himself. It was extremely good of Mr. Seager to have permitted M. Dussaud to anticipate him thus (as we presume he has done, though we find no acknowledgment of the permission in M. Dussaud's text). Unhappily the ring in question, one of the most interesting specimens of the Minoan goldsmith's art, has lately been stolen from the Candia Museum. One notes that M. Dussaud still accepts the theory (now generally abandoned) that the Ægean spiral decoration owed its origin to Egypt. There is, however, little doubt that Egypt received the spirals from the Ægean.

H. R. HALL.

ANTHROPOLOGICAL NOTES.

I.M. THE EMPEROR OF AUSTRIA has conferred the Imperial gold medal for Science and Art on Mr. E. Torday, Fellow, and Local Correspondent in the Congo, of the Royal Anthropological Institute, for his ethnographical researches in the Belgian Congo. 107

THE following are some of the papers promised to be discussed at the meeting of the first Universal Races Congress in London in June 1911 :—

Anthropological View of Race. Prof. Felix v. Luschan, of the University of Berlin.

Sociological View of Race. Prof. Alfred Fouillé, Paris, Membre de l'Institut.
Differences in Customs and Morals and their Resistance to Rapid Change.—

Dr. Guiseppe Sergi, of the University of Rome.

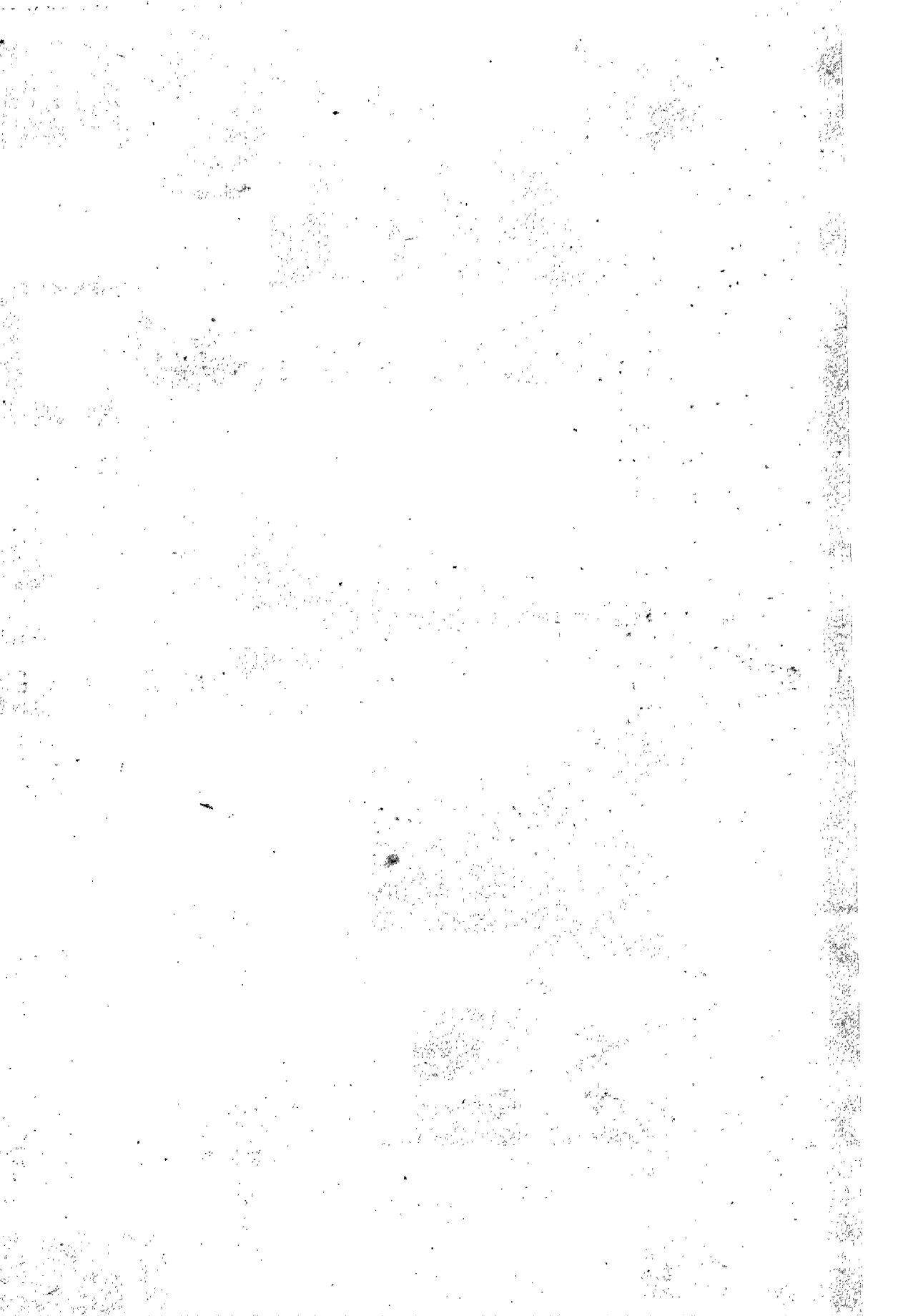
Inter-racial Marriage. M. Joseph Deniker, D.Sc. (Paris), LL.D. (Aberdeen).

The African Problem. Sir Harry Johnston, G.C.M.G., K.C.B.

The respect due by the White Race to other Races. Baron d'Estournelles de Constant.

An International Tribunal. Sir John Macdonell, C.B.

All information about the Congress may be obtained from the secretary, G. Spiller, 63, South Hill Park, Hampstead.



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